

BIOGRAPHICAL SUMMARY: Catalino Pedro Agliam

Catalino Pedro Agliam, known by most as Pedro or Pete, was born in the Philippines on February 13, 1920. At the age of four, Agliam, along with his mother and uncle, came to Hawai'i to join his father who was working for the Wailuku Sugar Company on Maui.

Because his parents divorced while Agliam was still young, he traveled from place to place, living first with his father in Waihe'e, then with a Hawaiian-Filipino family in Wailuku. In 1934, he dropped out of school, went to live with his mother in Pā'ia, and worked for the Maui Agricultural Company.

In 1938, Agliam went to Honolulu and worked briefly as a dishwasher in a Waikīkī hotel. He then returned to Lāna'i where he had spent summers picking pineapple. He became a fisherman for a few years, then worked until retirement at the Hawaiian Pineapple Company as a pineapple picker, stevedore, and truck driver.

During the war, Agliam remained on the plantation, joined the Lāna'i Volunteers, and saw the effects of war on Lāna'i's small community. Later, he saw the rise of unionism and became an active member and officer in the Lāna'i unit of the International Longshoremen's and Warehousemen's Union.

Agliam retired in 1982, and continues to live on Lāna'i with his family. He enjoys much of his time fishing around the island.

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ORAL HISTORY INTERVIEW

with

Catalino Pedro Agliam (CA)

May 6, 1993

Lānaʻi City, Lānaʻi

BY: Jonylle Sato (JS)

JS: This is an interview with Mr. Catalino Pedro Agliam at his home in Lānaʻi City on Lānaʻi. Today is May 6, 1993, and the interviewer is Jonylle Sato.

All right Mr. Agliam, can we start with when and where you were born?

CA: I was born in PI [Philippine Islands] in Camiling, Tarlac. The date was February 13, 1920.

JS: And so when did you come to Hawaiʻi?

CA: Nineteen twenty-four. I was only four years old then.

JS: And who did you come with?

CA: I came with my mom [Severina Agliam]. She and my uncle, they were brothers and sisters. And they came as a couple and I was like their child coming over. Then when we arrived we went to Maui, stayed with my dad [Anaclito Agliam]. My dad was there ahead---after I was born he came over [to Maui] first.

JS: And what was your father's name?

CA: Anaclito.

JS: And do you know why he decided to come to Hawaiʻi?

CA: Well, he figured he wanted to earn money. Life in Philippines was pretty rough. Hard to earn money there. So they heard about earning better wages in Hawaiʻi. So he came over with some other people.

JS: And what had he been doing in the Philippines? What kind of job?

CA: Oh, growing rice. He had some land, but wasn't enough so he decided to, how you call it, venture. So he came over with some other people and he stayed. And he wrote back, wrote letter to my mom to come over. So my mom took me along because I was young. I had an older brother, but he was, you know, he could take care himself. Stayed with some other

relatives [in the Philippines].

JS: So when your dad had left the Philippines and your mom and you were still there, was she working or doing any kind of. . . .

CA: Well, they take care the farm, you know, because they sell the vegetables. My mom was a hustler. Even when we was living in Maui she used to buy from the farmers vegetables and sell 'em to the people live in the plantation camp. We used to go, maybe, Waihe'e area and get certain places where get farmers plant vegetables. We used to go to 'Ulupalakua Ranch where they have slaughterhouse and she buy from the slaughterhouse. And then they bring 'em home and then they divide 'em up so that when they sell 'em to the individual, the people, they at least going make a certain amount of profit. Same thing like the vegetable, that's what they do, they buy 'em for so much yeah. You buy a lot one time, you get 'em cheap. And then when you sell 'em, package 'em in a brown paper bag and then go out in the. . . . You peddle the thing around, eh.

JS: So who did she buy these vegetables from?

CA: Mostly Japanese people that have land where they farm. They plant like tomatoes. We buy a lot---my mother used to buy plenty of that eggplant, some string beans, and then my mom would go sell 'em to the different homes where get Filipino families.

JS: So mostly to Filipinos?

CA: Yeah, mostly Filipino.

JS: And is this how she helped to . . .

CA: Yeah, yeah. That's how she used to help to. . . . Otherwise cannot make, what do you call. If only depend on the old man, my dad, enough to make a living only. But when you raising a family you have to be able to save certain amount, yeah. So when come a rainy day, you need cash, you get the cash. Otherwise if only one person be working, especially those days, the pay was so cheap. Ten hours [per day] and one dollar one day in the plantation, sugar plantation. Was real rough. Even when I grew older I had experienced that dollar one day, rough, not enough.

JS: So was that where your father was working, in the plantation?

CA: Yeah, and then he give up. After, you know, fourth grade, fifth grade then. . . . But by the time I was third grade, my mom and my dad had split [divorced].

JS: But before that when you were young, you know, when you had just come to Maui, what kind of job was your dad doing then?

CA: Working in the sugar plantation [Wailuku Sugar Company]. Irrigating certain fields. They assign a certain amount of people. Maybe five, six people in charge of growing the field. You know, they irrigate and what have to be done. You know, the beginning when the cane young, they cultivate the place and at the same time water the field. And then when they harvest, they get an average of tonnage per acre. After that, each individual going get a lump

sum. That's why they hustle so that the—otherwise the sugarcane, if poor crop, not enough tonnage—so that they can get more bonus like, each individual. They try to make it so that the cane will grow good, real good crop. But later on, he [CA's father] kind of give up. You know, he like try something else.

JS: And so what did your mother think about this?

CA: Well, there wasn't very much time where we all spent life together. I mean with my mom and dad. 'Cause I was still young. I was only in the third grade when they had split, decided to split [get divorced].

JS: Do you know why they decided . . .

CA: Shee, I'm not too sure, but those days. . . . From what I hear, the stories, those days—especially Filipino-Filipino [Filipino men married to Filipino women]—they try to steal one another's wife. What I'm saying is like maybe O'ahu, eh, somebody from Wai'anae side get one nice-looking wife, and somebody else from Kāne'ohe maybe would go over there. And not too many people get car, you know, own car those days. What they do, they go there and try steal the guy's wife and take 'em away. Those days used to happen like that. Because not too many, what do you call it, not too many women within the same racial. . . . [At that time, most of the Filipinos in Hawai'i were men.]

JS: So it wasn't unusual then?

CA: Yeah. So I was still young, but I kind of think maybe that's what had happened. Because before they had split there was an incident where somebody during the night, middle of the night, somebody came over our house and kind of knock on the wall, eh. And my father, he had *da kine* handgun in the sewing machine drawer. Just pull out the drawer. He *da kine* BVD's eh, he just tuck 'em in his BVDs, he went up to the sink in the kitchen, put the light on, went out to the kitchen and fill up one glass water. When he lift up the glass [to drink] like that, one face show up right on the, from the outside, eh. So he just—he lefty [left-handed] so he just. . . . While he was holding the glass like that [in his right hand], he pull out the handgun right there [with his left hand]. Like just like from here to you, you know. The guy stay outside of the, you know get the sink eh, yeah. Only the sink was in between him and the guy outside. So he just point, “Bang.” Right there, the guy *wen* drop. But he never die. Lefty, so must be the right cheek got. . . . The lead had stuck in the left [right] cheek.

The guy hit the ground and stood up and he ran. So when my dad went out, he heard the dogs barking at one place, so he knew the guy was going up one hill, kind of hilly place, get one trail so he had his flashlight. He go and follow. And he see blood and he keep on going. And then finally he came to one kind of level place. And he was holding the—one guy open the door. He went in the house, the guy that was hurt, went in his house and he had one other, he had one handgun, too. He open the door and shoot, eh, at my dad. But my dad, he hold the light on the side [away from his body], eh. So the guy try shoot over there. Then my dad, he see the guy come out with the gun again and open the door, and [my dad] shoot one more time. The guy fall down on the floor. And he went in the guy's house. So because he went in the guy's house, and the two guys in, *da kine* wrestle in the house.

And then later somehow the guy got away and he went. . . . They both took turns like going up to the plantation manager's house and call the cop. When I got up I saw had—you know olden days, they get *da kine*, how they call *da kine*, just like canvas top. You know, Al Capone days, you know *da kine* long kind [of] car with just like black kind [of] canvas top. That's the kind [of] car they [the police] came. And they get shotgun. The police guys get the big kind [of] shotgun. From the house, I saw they took my dad to the road. They make 'em go in the car and the other man was in the front. And when had the case, he [CA's father] lost the case because he entered the guy's house. If he didn't enter, he wouldn't have lost the case. But he entered the guy's house. That's why he lost the case. And he ended up one year jail. When he came out, I think he was suspicious that my mom was going with some other guy, eh. Then each time they kind of, how you call it, they wasn't in a good relationship.

JS: So when your father was in jail then, how did your mother support the family? Was she still selling?

CA: Yeah, and we had her brother live with us when my dad went to the jail, the one that from Philippines came with us together. He moved in our house because you have to have somebody working for the company that live in that house. Otherwise if nobody working they tell you move out.

JS: Because it's plantation-owned housing?

CA: Yeah. And free, see, the house. So. . . .

JS: Did you have other brothers and sisters by that time?

CA: Yeah, I had one sister. I had one brother, but had one accident. Somebody had run 'em over. Was small kid. Somebody had back up and bang 'em. Tire went over him.

JS: Were you the oldest then?

CA: Yeah, yeah. Then come my sister. That's the one live in 'Aiea [on O'ahu, now].

JS: So this incident is what eventually lead to your parents breaking up then?

CA: Yeah.

JS: And then what happened with your family from there? Where did you live?

CA: I lived with my dad. Because according to the court, you know, they went through legal separation eh, divorce. So because my sister was young, according to the court she had to stay with my mom, and me I can stay with my dad. So, later on we---it wasn't long after that we moved away from that place. I was going school in Keāhua. Then when we, my dad and my mom split, my dad and I moved to Waihe'e. That's when I went to school there. I remember I was third grade when I went to school there.

JS: And so what did your dad decide to do as his job?

CA: Oh, staying work for the sugar plantation. Wailuku Sugar [Company]. But we lived in

Waihe'e because this all part of Wailuku Sugar.

JS: And then where did your mother go?

CA: She stayed in Pā'ia. Moved to Pā'ia. And she got married to one other guy. Severino Cuaresma. If you ask me how to spell 'em, Cuaresma. C-U-A-R-E-S-M-A. And they had, shee, four daughters and one son.

JS: So did you see them?

CA: Yeah, because later, somehow her relative or his relative, the second husband relative, somehow they get together once in a while and I was living Wailuku area. . . .

JS: So that was later on then?

CA: Yeah, later on.

JS: But when you were young, did you see your mom a lot?

CA: No. Once they had split for that time period, we didn't see each other. Only time I saw my mom again was when I drop out of school [in 1934].

JS: So when you were still with your dad then, and he was working at the sugar plantation, what do you remember life being like for you, being so young and only having your father there?

CA: I'll go with all kind [of] people. Old Hawaiian guys, men. I go help them go pull taro, ride on the mule, and from Waihe'e we go way down going toward Kahakuloa, they call the place Kapuna. That's the Waihe'e Stream. Right across the stream this guy own taro patch. And I go give him a hand. So the guy used to treat me like my own dad because I really work. And I help him pull taro and all that and I go help him go get wood. Cook the taro, pound 'em and make poi out of that. So from there I had learned a little bit. Gotta pull taro, I know what to do, eh. And if gotta cook 'em, still again I know what to do because you know the big tub, what do you call that, *tarai*, that big. . . . You gotta put twigs, small kind [of] twig at the bottom. So you put the taro on the twig so don't burn.

JS: What about other children in the community, you know, in your neighborhood or where you were living? Do you remember who, what kind of children were around?

CA: I used to go play with this family had one son. We were classmates. William Teshima. The mother was a German woman. And the father Japanese. He used to work for Waihe'e Dairy.

JS: What about school, then . . .

CA: Well, another classmate I had, his name was Willie Goo. Goo is Chinese. But the mother was Japanese.

JS: And these were all children from the plantation then?

CA: No. The first one Teshima, he [the father] works for Wailuku Sugar. Wailuku Sugar owns the

Waihe'e Dairy. Waihe'e Dairy they get *da kine* milk, eh. And once in a while they slaughter. And they have a guy go with the car, like a truck, deliver. Because he go out sell meat. They stay all chop up all the meat already, and wrap up. And then he take order for the next, for the following week. And then he know just where to go deliver, eh. Once in a while the driver used to call guys like me and another guy go with him go deliver *da kine*, eh.

JS: This is when you were still . . .

CA: Yeah, I still going school. I was young—young boy yet.

JS: So what do you remember about school then? What kind of school was it? What kind of other children were there? You know, nationalities and. . .

CA: Well, I didn't go out—mostly I go with the. . . If I don't go with the ones that I just mentioned, the guy Willie Goo and the other guy Teshima—Teshima I used to meet him weekends, and the parents were strict. We gotta—I gotta go church. Me, I'm a Catholic. I supposed to go Catholic church. But because I go with him [William Teshima], I end up going, you know, their church, Mormon church. So what (laughs). Because after church, then we can play. But my dad wasn't that kind [of], you know, strict person where I have to go Catholic church because I'm a Catholic. But then later we had moved from that Waihe'e. We moved to another place in between Waihe'e and Wailuku. What they call Waiehu. It's a small camp.

JS: And why did you folks move?

CA: Because the field that my dad had to work was closer to that area because he walk on foot eh, he gotta walk to the field. And had vacant house over there and the plantation had allow us to move into the house. But still then I had to go walk [to school] and it's about more than a mile. But plenty children walk through the cane field road, go down to Waihe'e School. Walk back and forth like that. Get two different crowd. One crowd was mostly Japanese, all Japanese, they stick together. And the rest all stick together. I mean, when I say the rest is—get Hawaiian, get Filipino, the children at that time, those days, I remember they kind of don't get along. I don't know why, for some reason they just want to keep themselves isolated by themselves.

JS: This is the schoolchildren?

CA: Yeah. Well, as far as I was concerned I try not to step on anybody's toe. You know, just mind my own business, that's it. But as I grew older I start to learn little bit more how to live with people. Because later, my dad, while we was living in Waiehu, my dad decided he wanted to quit the sugar plantation. So I ask him, "Where you gonna go?" He had asked somebody if they would hire him up 'Ulupalakua Ranch and so he decided to go over there. I don't recall how he got there. He must have get in contact with somebody that has a truck or some kind of transportation. Because he bought one horse and he left the horse to me. In fact, he bought it from the family that he left me with. You know, because he left me with one Hawaiian-Filipino family.

JS: So what kind of job on the ranch did your father want to do?

CA: Oh, just a cowhand. He wanted to be a cowboy or just another ranch hand. He figure it's something different. So I was too young, I couldn't tell him, "No, you better stick around here." I couldn't say nothing because I was too young yet.

So couple times he took me to that family [in Wailuku]. We stayed there, had dinner with them, talk story till late in the night. And we get on the horse. Even in the dark the horse can see where he going. We go back to Waiehu. And then after several times, then he told the family he wanted to leave me with them if it was all right with them. So they say, "Yeah, okay." So as far as I'm concerned I had no say.

JS: So how did you feel about all of this?

CA: Since they [the Hawaiian-Filipino family] accepted me, willingly, they showed that they were willing, the man and the woman, the lady of the house. The way I look at them, they showed. . . . They wasn't *da kine*—they were nice people. So I figure, whatever I gotta do I going do 'em. So I had to work for my keep. The old man, he was only in charge of the pool hall. That's not much money there. And had lot of children. They had lot of children, wow. And only taking care of pool hall. Hard, eh, to live. So he leased *da kine* taro patch land near the mountain, up Waiehu where I used to live up the mountain. I was familiar with the area because I was living there for a while. So we go up there weekend, clean the land, dig, let the water in and soften it [the ground] up. We asked the people who have taro patch for save the one for plant, the stalk, so that. . . . Because they said as long as we tell them, they going keep 'em for us, we no need buy. So that's what we did. The old man had lease three big kind [of] taro patch. Like this whole house one patch, three of 'em.

Well, when the time came can harvest already. . . . Me being the oldest among the boys, and I had the horse, the horse was mine, so I had to stay home from school and I go up, pull taro and fill up two big 100-pound sack. And then put 'em on the horseback. And you can imagine, you know, 100-pound bag taro. I load 'em on the horse. Had one rock, big rock maybe little bit taller than the table [about three feet high], put the bag on top, put the two bag and then I tie 'em together. Then I lead the horse right close to the rock and I go climb up on the rock and lift up one bag, I put 'em on [the horse]. And then I lift up the other one, make 'em about even, eh. Then I tie 'em to the saddle and I go home. Then I put 'em [the taro] in the tub. All the big ones I put 'em first. And then each time come small. Then I put water, I cover 'em up. Those days we didn't have the kind [of] wooden kind [of] cover so we use burlap bag. The kind that you slit the thing come flat. About four or five of that and you wet 'em. And that will hold the steam. I light 'em up, I eat lunch, I take a nap. Because lunchtime already so after I eat lunch I take a nap. By the time I get up, the younger ones coming home from school. Then I tell the younger ones for help me, otherwise they get licking. I go tell the mother and they going get spanking, so they all help give a hand peel the taro. That's all they had to do. Help me peel the taro. And then we used to have a board, wood-carved board, and I pound the poi.

JS: And this was for your family or just . . .

CA: For the whole family, for the whole family. Because they took me like their own, only thing that among the children I was the oldest among the boys, so I had to do that. The old lady had one---when we was living down near the beach, eh, she had one brother younger than her and that's the guy that taught me how to do that. He even taught me down the beach how for

find *tako* like that. But later he got hurt. He got hurt. He was a lineman. The guy, he work for Maui Electric [Company]. He used to work for Maui Electric. He was a lineman and they was changing the line. Put new line and new pole. So they had to go---he the guy, and he big, he climb up the pole and go *da kine* cut the wire off the pole, eh. And this pole had break. He was on top there. The bottom had break. After cut the wire, the thing had break. He came right. . . . The pole was like this [on top of him] and had *da kine* wooden fence [underneath him]. Was along the road going to Kahului. And he was hospitalized. I don't know if he was sent Mainland or something. For a while he no was home for about one or two months. Because all us in one house.

JS: So was it a very big house?

CA: No, wasn't that big.

JS: So how many children were there all together?

CA: The one I just mentioned that had hurt working for Maui Electric, he had two. They were way younger than me. The other ones that, how you call it, like my guardian, eh. Oh they had quite a bit, though. At that time, chee had—among the boys had Raymond, Tommy, Peter, Sam, oh four, five boys, with me, six. And five boys—five boys, five girls, too. So when I left the family, they were still having children. Plenty children there.

JS: How old were you when your father left you with them?

CA: Shee, around fifth grade.

JS: And you were still going to . . .

CA: School.

JS: Which school, the Waihe'e School?

CA: Yeah, Waihe'e, but then when he left me with that family I had. . . . Because they live in Wailuku, all they did was—I go to the school and tell them that I living in Wailuku now, and from now on I going attend this school. I don't know what they did, they telephone maybe to Waihe'e School. You know, to get the records straight, I guess. Because I didn't have any kind of paper to show. I just went with the children from that family that took me in. We all went together. I went with them and go to the principal office. And then they tell me, "Oh, you go in that class." So I was in that. . . .

JS: And this is Wailuku Elementary School?

CA: Yeah. Wailuku Elementary School.

(CA greets someone.)

JS: So while you were still in school you were also doing the, taking time off from school to work in the taro patches?

CA: Yeah, when have to.

JS: Yeah.

CA: Yeah. I just take the day off from school and I just go do that because only for one day. If they---so far they [the school] didn't question me. Nobody question me. If they did, I would tell them why I didn't attend school. Other than that I always go school, and pretty far. I don't know if you know where is Paukūkalo. That's near the beach. Yeah. That's where the 'Īao Stream all the way down to the beach from 'Īao Valley. That's a river going, you know. Go all the way down there, down by the beach. And we walk all the way up go school. That's couple miles.

JS: So in school then, because you were sometimes not there because you were working, how did that affect your schoolwork?

CA: When I was in sixth grade, chee, I was in A-class [the top group academically]. Because had four, had A, B, C, and D. When came to seventh grade, I fall back down to B-class. I wasn't with the top guys. I guess because I don't attend school. Because lot of times I stay home from school.

JS: So was this school like the other school where the Japanese children kind of stayed together and the other children stayed together? Or was it more mixed?

CA: More mixed. Yeah, as I grew older was more mixed. When I moved to Wailuku [Elementary] School, the children was. . . . I got friendly with a lot of Japanese boys because when we talk story, same kind [of] story. The guy fisherman. Me, I live near the beach so we get same kind [of] story. And that's how we got along real nice, eh.

JS: So the families of the children, they were less plantation workers or were they still?

CA: Well, what children you mean?

JS: The children you were going to school with at Wailuku. Were their families still from the plantation or were they more like you where their families were fishermen?

CA: Some of them they're not from the plantation. Some of them are---was for the plantation. Because had some of them they come from, when I was attending Wailuku Elementary, some of them come from Waikapū. That's one different [camp], but still it's part of Wailuku Sugar. That's plantation camp. They were nice though, to me. Even the Japanese boys, the Hawaiian boys. They were good to me. Only thing, they spend time together while we in school. Other than that we don't see each other. Only time they see me is when we at school.

JS: What other, while you were in school---I know you had school and you were working in the taro patches, but did you have time to do other kind of things with your school friends? I mean like school sports or something?

CA: No.

JS: So it was just schoolwork and home?

CA: Yeah. I didn't have any time. I wasn't allowed to go, you know, join any kind of sports like that while at school, while still attending school. I couldn't. How you call it? Off-limits for me. In fact, while I was still attending school, from the early part of when I was staying with this Hawaiian[-Filipino] family, among their children, the oldest boy that was there, little bit younger than myself, we used to sneak out from the house. We know get *da kine* basketball game. And we know going be good game, eh. We sneak out from the house, early evening we sneak out and we go look game. And we gotta pay, you know. So the only way we can get cash, you know, we made shoeshine box for shine shoes. I carry the box and we go in Wailuku town and we go to the hotels and knock at the door and we ask the guys if they want to have their shoes shined.

END OF SIDE ONE

SIDE TWO

JS: Okay, you were talking about the shoeshine business.

CA: Well, we used to get, you know for shine somebody shoes, ten cents. They pay ten cents for one pair, the kind [of] regular shoes. And they put 'em in the shoe, the money, and they leave 'em outside their door. And we shine 'em and we take the money. We stay out all day, oh, we make couple dollars. We don't go home for lunch, we get the cash so we go in the restaurant eat saimin or whatever when we feel hungry. And when get the time for game, we go home early and take a shower early, then. . . . So when come evening time we sneak out and we go watch game. But when we get home, the old man was strict. He just know it we not home. Oh, when we open the door for go inside, oh, he call us. Get good licking. He lick with the horsewhip, you know. You ever seen a horsewhip? It's a braided leather. And the handle-part thick like a water hose. And it's about one yard long, the thick part. You lie down there, not even one peep, he give you a second one [whip]. You just gotta take it. You no look up, nothing. You just lie down flat on your belly. Give you [a whip] on your butt, one hard one.

Boy, me and the son. . . . Last year we celebrated one-year after death [the one-year anniversary of his death], the one I talking about, he and I every time sneak away go to (basketball). Yeah. He and I, we used to go any kind [of] place, boy. If the ocean rough, we try manage to catch something down by the river. If have to, we go somebody's taro patch, go hook frog. Put red cloth or red chili pepper on the hook. We go cut the long kind [of] koa stick for pole, make the thing [hang the chili pepper on a string from the pole]. The frog about one foot away, you put the chili pepper jumping up and down. If he move like that [towards the bait], guarantee you going catch 'em. You keep on making the thing [bounce up and down]. Once he grab 'em, and then you lift 'em up, you catch the frog and sell 'em to Chinese restaurant. Catch about three or four frogs. Two frogs, they pay dollar. And dollar for the plantation worker working ten hours for one dollar. Us more fast, eh.

If not frog, *da kine* they call 'o'opu, the kind [of] freshwater *kine* in the stream. And we bring 'em—we sell 'em to Filipino families. Afterward the ocean come good, go down swim, find *tako* and then we put 'em in the bucket and we go sell 'em to the Filipino camp. Sell the *tako* just to get cash.

Anyway, that boy, he and I, we didn't bother much the family, his father or mother for cash. We did the hustling ourself. We somehow manage, you know. Because we needed the cash, especially for school, because if you no more cash you no can go cafeteria go get lunch. Those days, nickel one token, eh. Just give 'em the token. When we get the cash we just buy dollar and you get the. . . .

(Taping stops, then resumes.)

CA: Well, anyway, I was saying, if you get one dollar you can buy token enough for one month lunch. Sometimes I run out of cash, my friends—Japanese boys—they see me I'm not going with them [to eat lunch], eh. "How come you not going?"

"I no more cash."

"Come on."

They slide me one dollar and the next time when I get, I pay 'em back. Because they was willing to lend me money because they know when I get the chance I hustle and then I pay 'em back. Had a few of those guys like that. Japanese boys. And ever since I drop off from school, I never did see them again.

JS: So when did you quit school, then?

CA: When us was eighth grade. About halfway, eighth grade. I felt shame because, chee, I went halfway through and I never pay book rental. And those days you gotta pay book rental for the whole year *kine*. You don't buy the books, you just go pay book rental. I felt kind of embarrassed because the people that I was living with, their own children, same age with me, two of 'em, they had drop out. In fact, the early part of eighth grade they just *wen* drop off already. When they knew the old man couldn't put up cash for the book rental, they feel embarrassed. So when I realized that the two girls wasn't going school, shee, I feel kind of shame. I couldn't even face them and tell 'em I need cash, because I knew already life was real rough, eh. The old man was working only three days a week. Because depression, was real bad. Hard to get cash. Good thing we were living near the beach. So all we needed was. . . . As long as we can get the taro, we could make poi, eh. And to me, I got used to to it. Poi for lunch, poi for dinner. And we live near the beach so somehow we can go harvest something there for food.

JS: Was his wife working?

CA: No, the wife. . . .

JS: She's just at home?

CA: At home, yeah.

JS: So did you folks have gardens around your house?

CA: Yeah, usually whatever space available, we have to dig and plant vegetable, mostly sweet potato. *Da kine* good kind [of] variety. And the old man used to hustle us, me and the boys

go dig and the good kind [of potato, we] tried to continue planting. Try not to lose that variety, you know. And that's how—because as long as we cook sweet potato. . . . Once in a while we get fish, if get plenty fish, we make dry. Even the *tako*, we dry so that preserve 'em, eh. And those days no more icebox like today where you can keep 'em fresh. So the only way we can preserve 'em was to dry the thing. And when I think back those days and nowadays, shee, never had welfare. See how much difference, yeah. And there were many of us (laughs). The beginning part when I live with—this family took me in, there were already nine, ten of them. And oh boy, no more welfare and we survived, though. Amazing. Today, I doubt if anybody could. . . . Good thing get *da kine* welfare nowadays.

JS: So they didn't ask you to quit school, you decided to . . .

CA: No, on my own I decided to quit.

JS: So what did you do after that, then?

CA: When I quit we were still living there. Had one Japanese man, he owned one canoe. So he told me if I can go get fish, small kind [of] fish, you know freshwater. So I told him, "Okay." And we go out, three guys, three of us, only paddle, no motor, you know. Only paddle. From that area we went right across to NASKA [Naval Air Station, Kahului] where Kahului Airport is. And that's kind of a long stretch, paddle you know (laughs). Old-fashioned kind of, with the outrigger canoe. And that wasn't very long. Just like right after I quit school. That's when the man, Japanese man had hustle me. I went with them. Sometimes three, sometimes four of us. So we go bottom fishing. Just reef, catch whatever can. And then, when we got home, they gave me a share of the fish. Some he sell 'em. He sell 'em—the good kind [of fish] he bring 'em to the market. He sell 'em. And then the balance we bring 'em home and he give us, eh, share. And then he give us money because he brought some to the market, eh. Once I had cash, wow, shee, I better stick around with this guys. Eh, that's what I decided, you know.

JS: So about how much would you make?

CA: Sometimes he give me two dollars, you know. But we no can go every time. Because when get trade wind, eh, you cannot go. Big kind [of] wave, eh. Only when just like Kona wind kind [of] time. The ocean smooth, then we can go. Then I wasn't interested in going school anymore, once that had happened. I even went to the school because one of my friend, classmate, told me, "Knowing that you live in that area, close to where I live. . . ." They told this Japanese guy to talk to me. The principal wanted to talk to me.

I told 'em, "What for?"

He said, "Chee, I don't know, but he said it's important. You better go."

Then I went, one morning I went to the school to see the principal. What he wanted to do was make arrangements to help me. Sort of being a custodian-like job in the school, teachers' cottage. You know, go clean the yard, or whatever need to be done, eh. That's what they call custodian, eh? So, but then I live far down. . . . That's couple of miles, you know, I live near the beach. So I didn't accept 'em. Because I know I was going be in trouble. If I going accept that, I gotta be up there at a certain time. After school—I gotta attend school and then

after school I not home at a certain time, I know I going get in trouble. I going get scolding, eh. Because there's certain things that gotta be done at home and I'm not there. I know already bad for me, so I didn't accept.

JS: So from there you decided . . .

CA: Yeah, not.

JS: . . . not to return to school then?

CA: Yeah.

JS: But when you were in school, was there anything that you wanted to be when you graduated? Or did you have any specific kind of dreams or anything?

CA: No. Later on I think, "Chee, if my classmate can be one lawyer, chee, I think I had the same kind, you know. . . ." Because even after I came adult already, eh. . . .

One time I got into an argument with one guy. I don't know if you heard of this guy, Nadao Yoshinaga. He was my classmate. He was one good lawyer. I was assigned to take one union member from here [Lāna'i] because I go to Maui once a month. As a union member of Maui division, executive board member from Lāna'i, go over there. So I took this guy, divorce case. The guy I took with me, he wanted to have his youngest child in his custody. They had about five children. But the youngest one, one year old. We had an argument in his house, the guy, Nadao Yoshinaga. I know he good lawyer, but then we argued over there and steady he go by the icebox go get me one beer. He like get me drunk, I think, I don't know. Anyway, finally, I told him. . . . Because he [Nadao Yoshinaga] insisted, no sense this guy gotta pay money to him because he going lose the case.

I tell 'em, "Why? How can he lose? He get good case." I told 'em.

Then he said, "In most cases the judge going side with the woman."

I tell 'em, "Why is it?"

He said, "Because the judge going say, 'She might be a bad wife but a good mother.' Especially when the kid is young."

I tell 'em, "Eh, I have witness if you need, can witness that contradict that what he said, good mother. His own children, her own children testify against that. If you want, we can."

Then he said, "Sure?"

"Yeah. They get all big kind [of] children." So to prove what I'm saying, "You get here the husband can testify that she was a bad wife. Her own children going testify, bad mother. So where that going put that lady?"

He look at me, he scratch his head, tell, "Sure?"

I tell, "Yeah. I not going bring the guy here and bring 'em to you if we no more case. I know what it is, what a good case and not good case. Me union officer, you lawyer. So what?"

Then he look, "Oh, okay."

And actually the guy had win the case. Yeah, I was right. So like I said, after I think back, boy, if I was with my parents, they never split, and I had continue [in school], I might have gone into law school, you know, because the way I think, eh.

JS: But this is later though?

CA: Yeah.

JS: So when you were in school, though, you didn't think a lot about it?

CA: No, no, I didn't.

JS: Were there other people that you went to school with that later became prominent, important people especially in the Maui community? You know like Nadao Yoshinaga? Were there other lawyers?

CA: No, had this guy Ricki Yasui. I think—I don't know if he editor of *Maui News* or something. [Ricki Yasui was president-manager of Valley Isle Publishing Company, Ltd.] I heard this other guy, Chinese, because the last name Jim. Chinese. Vernon Jim. I think he became one doctor.

JS: In Maui?

CA: Yeah. [Dr. Vernon Jim is originally from Wailuku, Maui, but he conducted his private practice on O'ahu.]

JS: So the kind of—some of your classmates then became, you know, really . . .

CA: Yeah, all brainy kind [of] guys.

JS: So later on you thought, "Oh, [I] could've been one of them."

CA: Yeah, I think, "Shee, I miss the boat." Yeah. I didn't care what the other. . . . Because some of the guys, they only look for the girls, eh. But most of the nice girls, they stay in *da kine* C-class, D-class [the groups that ranked academically lower] like that. I wasn't like this other boys. I mind my own business. Later on, you know, when I came more adult, then get into *da kine* social.

JS: You know after you had just dropped out of school, you said you did some of the fishing?

CA: Yeah.

JS: And then after that did you do other things also?

CA: Yeah, but never take long. Somehow my mom got in contact with relatives that see me in Wailuku. And then they took me up there where my mom stayed [in Pā'ia].

JS: So you moved back with your. . . .

CA: They had trick me. Yeah, they trick me. The guy that took me from Wailuku up to Pā'ia, they left without I knowing. They sneak away, eh. And then I got stuck over there [in Pā'ia]. There was no way for me to go back to Wailuku. So I got stuck over there and then. . . . But I told the people [the Hawaiian-Filipino family] that I was going to visit my mom. And since I wasn't attending school already, my mom suggested that why I don't go present myself and see if they hire me. And I was only fourteen [years old]. Child labor. But then they took me in at the Pā'ia plantation, sugar plantation [Maui Agricultural Company].

JS: So did your other family, though, did they know you weren't coming back?

CA: No, they didn't know. They didn't know. I didn't tell them until later on, because I had to go back to that family because I had one horse over there that was mine, yeah. So I went back over there. I paid one man had one car. Give 'em couple dollars, take me back Wailuku. And then from there I took the horse. I rode the horse go back Pā'ia. Because where my mom live, they live right in front one *da kine*, how you call that, pond, where they get the water. They use the water for irrigate the plantation, the sugarcane. And right across the road from my mom's place. So get plenty grass over there. I tied the horse there. Nobody said nothing. When I want to go beach, I don't need anybody. I just get on the horse back, going down to the beach (chuckles).

JS: So how did you feel being back with your mother after all those years?

CA: Well, the beginning was hard to adjust. Because I had one sister below me, eh. We wasn't treated like the rest. How you call it? We being discriminated. That's the only way I can put it. The second husband, yeah, my stepfather, he didn't actually treat us the way he treat his own children. I noticed that from the very beginning, so I try keep away, you know. Stay away so we no get into argument. And I just--anyhow, and then let them have a satisfaction where I bring home plenty fish. I no sell 'em. I just bring 'em home, yeah. Then later on he allowed somebody go teach me how to drive. They had car in the beginning. When I first moved in with them, they had one old *da kine* Ford sedan, four-door sedan. Then later when I was working, they trade 'em in for one late 1934 model. Dodge sedan. Then I was driving, I was young, I was driving, no license. Even when I was there [in Pā'ia], I drive. I come here [to Lāna'i], I drive no license until I got caught down at the pier, when I was working down the pier [Kaunapali Harbor].

The boss tell me, "Eh, Pete, go get the pickup truck. Bring 'em down there by the pipe, hose-pipe, wash 'em down."

And then just happen had the lieutenant from here. He saw me. But he didn't know I was driving without license. He and the guy, my boss, they had bet. The loser go buy soda water. My boss telling to the lieutenant that I no more license. But the lieutenant tell, "Nah, he get license. I look the way he drive, he get license." So he call me, "Come." The lieutenant told me, "Just tell the truth."

Then I told 'em, "Yeah, I don't have a license."

And then he ask me, "How long I've [you've] been driving?"

I told 'em, "Oh, since I was fifteen." And that's long time now. I was passed twenty [years old] already when I got caught.

So he said, "You go service station. Go rent one car over there. And then go down the police station. Somebody will accompany you."

And that's what I did. And then I got my license from that time on.

JS: So earlier then, you know, your mother and your stepfather had a car, right? So did you feel that their situation was better-off than how your family was before? Not the one with the big family, but your original mom and dad.

CA: Oh, oh well. . . .

JS: You know, financially, were they . . .

CA: Yeah, financially better, yeah. They financially better because then they had car. And I used to drive like I say, yeah. I could drive the car. We go all over the place.

JS: So what kind of work did they do?

CA: He was working in *da kine* sugar plantation. Like the way my father was doing. I think they call it contract man I think, or something like that. They assign so many people to one particular field. And every now and then, especially come the weekend, he get so drunk—my stepfather now—the next day he no can go work. And my mother gotta push me to take over his job. Go do the job for him. I gotta stay out there ten hours and he no pay me. Shee, boy.

JS: So were you doing your own work, too, then?

CA: Yeah, I work during regular working days. I work in the field, eh. I used to cut seed. I used to be a seed cutter. Toward the top of the cane, about a foot or so, eh, that's what they use for plant.

JS: So you had to work your job and do his?

CA: Weekend I do his job.

JS: And how long were you working at this sugar field?

CA: You mean how many years?

JS: Yeah.

CA: Shee, was late, or mid '34. When came to—quite some time. Thirty-four I started, late '34. And came '35, summertime over there slack. The sugar plantation job kind of slack. So they

send us here for work, help this plantation [Hawaiian Pineapple Company] here, Lānaʻi. They send us. We come here. A big group, maybe fifty, sixty people. We stay for three months because that's when the harvesting busy here.

JS: For the pineapple?

CA: Yeah, for the pineapple harvesting. We stay for three months and then they send us back home. Thirty-five, '36. Yeah, two years I came with the group. Thirty-seven I came alone. I came to stay because my stepfather and I, we didn't get along, eh. [Nineteen] thirty-seven. I was kind of older already. And we---in fact, I lick 'em, because he was cooking in the kitchen and then he got into an argument with one of his relative. I see the guy [the relative] running out on the porch. He no go down the stairway, he jump. He jump to the ground and run. Keep on running, call the cop. When I saw him running like that, I was thinking, "Eh, this is bad." So I went up the porch. Just then my stepfather came out, he was holding one kitchen knife in his hand. When he came out from the screen door, I push him back. I grab his [collar and his arm]. Right hand had the knife. Push 'em against the screen door. I tell 'em, "Eh, let go the knife. You're gonna kill somebody with this knife." I no let go.

And then when he had struggle, the hand with the knife cut the screen door. I give 'em one right, he fall on the floor. Then I jump down, I went down to the ground from the porch, eh. I went down the stair. When he stood up, he look for something throw at me, eh. But I was kind of far already so kind of hard for hit me because I can see the thing coming.

Later, the police came. Then the police had question him if he had a knife. Because the guy that *wen* call the police told that he [CA's stepfather] had a knife. Then he was shaking his head. Then I yell from far, I tell the police, "He lying, he had one knife."

So they tell him, "Come on, get in the car. Sleep overnight in the cell."

That's when all the more he and I, we didn't get along too well. And he know, I no fool around, I hit 'em. And he give me the chance, I hit 'em. Because I no like I get hurt. Eh, he hold knife, eh. From that time on, that's when I decided to leave the family. So the only place where I could live in peace was come back Lānaʻi, work here.

JS: So when you came back to Lānaʻi then, you just went back to the plantation?

CA: You mean from . . .

JS: The pineapple . . .

CA: Yeah, here [Lānaʻi] they accepted me and I work. But then before I left over there . . .

JS: Maui?

CA: Yeah, Maui. I told my sister, "Because the way he treat you and I, it's not right, you know. Could be that he might beat you up. And if he do beat you up, and get bruises, you report to the police." Then he going be charged for cruelty, eh. Those days you hardly hear the word child abuse.

And that's what she did when I was here [in Lāna'i]. [She] wrote one letter tell me come home. Then they mention that she was beat up by the old man, eh. So I wrote back, tell the old lady, my mom, for split with our stepfather. If she not going do that, I not going back home no more. I going stay put here. But my mom realized that she didn't have much choice. Because if I didn't go back, they would be kicked out from the house that they were living. That's the reason why they wanted me to go back, to have somebody live in that house and working for the [Maui Agricultural] Company.

JS: 'Cause your stepfather was in . . .

CA: Yeah, he was in jail. So I don't know. One month or two months he had to stay in jail. So the next letter that my sister wrote, said, "Yeah, okay," that my mom accepted what I said, for divorce the old man, our stepfather. So then I decided to go back.

JS: And this is still in Pā'ia?

CA: Yeah.

JS: So you went back and worked for the sugar plantation?

CA: Yeah, same place. Same kind [of] job. And then was '37, came '38, 1938, yeah. My mom decided---because in '37, my sister---or was it before that? She ran for *da kine* candidate, be *da kine* just like Rizal Day Queen or something like that. [Rizal Day, December 30, is a national holiday in the Philippines and is also celebrated by Filipino communities in Hawai'i.] And she won. And she had something like over \$4000. And that's big money those days. So then put 'em in the savings, the money. Plus my mom already---she had planned she wanted to go back Philippines. So they decided to sell the car and had *da kine* sewing machine. They had a bedroom set and all kind [of] stuff that could be sold. They try sell 'em. Then finally after everything was arranged, you know, somebody going buy most of the things, then they wanted to go back Philippines.

JS: So she still had relatives that she could go to?

CA: Yeah, she had big family. She had much bigger family than my father. Only thing for my father's side, he bought property. That's the only thing. That's what make a difference. He had own property while he. . . . Because he came [to Hawai'i] first, eh, he work. And then when he get money he send back to the Philippines, to somebody there. And they use the money, buy property. Just like an investment. Because when you buy the property, whoever going use the land, they plant rice and whatever. A certain percentage is for the guy who work the land, and a certain percentage [is for] the owner of the land, going be put aside as. . . .

JS: So when your mother decided to go back, what did you and your sister decide to do?

CA: Well, my sister had no choice, she was young. She was really young yet. I was eighteen [years old], she was only thirteen I think. Thirteen going fourteen. I was eighteen so I. . . . They couldn't push me. I still had my father working up 'Ulupalakua Ranch. Just before my mom them had go to Honolulu, [en route to the Philippines], about one or two months before that, my father had quit the ranch and went to Pā'ia and work sugar plantation. And at the

same time had my stepfather working for the same sugar plantation over there in Pā'ia. So but I live, those days, I live with my mom them. So I was still the boss over there because my dad and my stepfather, they live in *da kine* they call longhouse. Get all single rooms, eh. That's where they live. But they come over there [to CA's house] talk story, visit, eh.

Then later on when my mom them went, I went with them to see them off in Honolulu. When we got there we. . . . My mom wanted to see that when she leave I have a job, you know the kind that I. . . . She was hoping I could stay in Honolulu and work over there. I stayed, but only for a while. I didn't stay very long. Because she had one relative, first cousin or something, was a chef working in a restaurant. So my mom ask the guy, her relative, if he can find a job for me, which he did. He tell, "Yeah, can start tomorrow." And then I went. Well, in a restaurant when you first start, they going, what do you call, dishwasher. You just put 'em all in the tray and put 'em in the dishwashing machine. All you got to do is when you pull 'em out you dry 'em up. For forty dollars a month, which is way better than working sugar plantation. But I stayed there only ten, eleven months. Then I gave up. I went back to the same place, Pā'ia, Maui. I worked there.

JS: Why don't we take a short break and continue.

END OF SIDE TWO

TAPE NO. 22-77-1-93; SIDE ONE

JS: This is a continuation of an interview with Mr. Pedro Agliam. Okay, Mr. Agliam we were talking about your mom was going back to the Philippines and you were in Waikīkī working at a restaurant, right?

CA: Yeah.

JS: What did you think about Honolulu? It was the first time you had been there, right?

CA: Yeah.

JS: So what did you think about the place compared to where you were living before?

CA: Well, I was still young yet and I was more interested in go down the beach. And I thought Waikīkī was something like where I came from in Maui. But was good only for surfing. Not that good for fishing. So every now and then I go with my uncle who owned one canoe for two person. Two-man canoe. Outrigger canoe. He was a waiter working in a hotel, Moana Hotel. Honolulu, you gotta have a lot of cash, steady. You gotta get cash in the pocket, otherwise hard to live there. So I lasted only about eleven months. So I went back, I went back to Maui. Work at the same plantation, Pā'ia. Same kind [of] job, sugar plantation.

JS: You were still cutting . . .

CA: Cutting seed, yeah.

JS: Why did you return back to the sugar plantation?

CA: Because I was more interested in going fishing, spearing fish. I was looking for lot of, more excitement like. And that was the kind of thing that I really wanted to do because I had friends there for company [in Maui]. I had couple friends there. And then later the---because I was still in the habit of going home or staying away from the job, finally, the company kicked me out. Told me they expect to see me move out after the holidays, because was getting to the Christmas holidays. They say they give me to the holidays and then after that they expect me out from there.

JS: That's because you weren't going to work every day?

CA: To work enough, yeah. They didn't see me enough in the fields. But I couldn't take it. Each time, they was pushing. Supervisors were pushing more and more and I couldn't take it. I could live. I catch so much fish in the camp and sell 'em to the Filipino family.

But then after I was kick out from the company, had this Japanese carpenter, I forget his name. He used to work for---they was building Baldwin High School at the time. And he hired me to work for him, make fish traps. I made fish traps two weeks. For two weeks no pay, just free three meals a day. And after two weeks I made plenty trap. The guy showed me what and what to do. And then he showed me how to set the traps in the water. He had one brand new motor, you know the outboard motor. Put the traps on the boat, the canoe, and we go out and he gave me the idea how to go about 'em. Once he had teach me, well, then once he teach me, I catch on fast and then from there I was on my own.

I built seventy traps for that guy. And before we put the traps in, we had an agreement that I will receive one-third of the gross. The gross income, one-third for me. The rest going be his because he going pay for the gasoline, for the truck, the outboard motor, and plus I get three meals a day. 'Cause the house rent was small, three dollars a month. Because had something like the living room where you can put two *da kine* single bed, *da kine* folding kind [of bed], two of us live in the room upstairs above one pool hall. So I average about twenty dollars a week. So we compare guy working plantation, sugar plantation, making one dollar a day, ten hours, you know. No more comparison with me.

Every Saturday I bring the money home from the fish market, eh. And then, while going home, I get the cash, I pass by the service station, I pay the bill. Because every time when I go, I charge, eh. And then I go to the store, the guy [the carpenter], he charge his wine. So I go pay the bill over there. And then I bring home the cash. I let him give me one-third of *da kine*. That's how it was. Just think, one year, I think he made really good, the guy.

When after they finish Baldwin High School, no more job, eh. So the company he work for, I don't remember what company, anyway had the next job was [at] Schofield [Barracks]. So he had to move, him and his family. He had two children and he told me, "I [you] can have the whole thing [fishing business and equipment] for \$250."

And I was thinking, "Shee, and I never save." Every time I get paid, I treat my friends. We go out. Because Saturday I get my cash, eh. I tell one of my friends, "Eh, go tell your mother I like borrow the car. I go fill 'em up and I treat all you guys." Most time four of us go together. I drive. I do the driving and we go weekend. Wherever get the dance, you know,

Wailuku, sometimes Kahului. We go where we hear certain orchestra, yeah. That's what me and my friends, that's what we used to do.

So I couldn't buy the business from this Japanese guy. I could have owned the business if I had thought about the fish market. Because one year later. . . . Because when I didn't do the job already, I had to come here.

JS: To Lāna'i?

CA: To Lāna'i for work, otherwise I going be unemployed, eh. Because we get vacation from the company, I go visit over there [Maui]. And then just happen I went to the fish market just to say hello to the lady, Japanese lady. Then we were talking story. Then I mention about *da kine*, eh. She tell me, "Oh Pedro, how come you never come see me? Two hundred fifty [dollars], oh, you could pay 'em just like that. I would have give you the cash." She tell me.

"But I never thought of you. I figure, gee, that's a lot of money, \$250."

"Yeah, but the way you was bringing in fish, in no time you pay 'em back. Because I just going minus so much."

You know, the cash that I supposed to collect, she take from there every week so much, so much. No take long I pay 'em off, eh. Because sixty bucks, I was averaging something like sixty dollars [total gross] a week. That's the reason why I say, one-third [of the gross], twenty dollars I was making about every week, eh. Even fifty dollars [total gross] a week, that's way better than working sugar plantation. Maybe I make more than the supervisor. Those days dollar one day, I don't think the sugar plantation the supervisor get fifty dollars [per week]. Maybe less. But then anyway, I came here [to Lāna'i] because I didn't have job already over there. I couldn't work for the [Maui Agricultural] Company because they fire me out. So I was forced to come here. Nineteen forty, summer of 1940. I was twenty [years old] then.

JS: So before you came here, when you were fishing on Maui, you were selling only to this one market?

CA: Yeah.

JS: And it was run by a Japanese woman?

CA: Yeah. I, yeah, I didn't know that *da kine*. I didn't even see the lady's husband. But she had children. So their only means of support was that fish market I guess. 'Cause I no see any man that act like that's her husband. She was the sole owner of that fish market. Because after the guy had move to Honolulu, the carpenter guy, I was still go fishing, go diving like that. When I catch good kind [of] fish, I bring to the market and they take 'em. Because sometime nice water. My friend and I, we go with glove and we dive down and we grab the lobster alive, eh. And we bring 'em to the market, they buy 'em. If not lobster, well maybe *tako*, *tako* when come season time, catch plenty *tako*, bring to the market. But those days was cheap. Twelve and a-half cents a pound. So 12-1/2 cents, you get 25 cents, yeah, two pound, for every two pound *tako*. You gotta catch plenty. But still then, you get one fifty-pound bag, rice bag, you fill 'em up about halfway, that's a lot of cash right there. For couple hours,

maybe two hours, two-and-half hours. And those days I don't drink. I had learned how to smoke, but those days I don't drink. That's why I was in good shape.

JS: So you were working for a Japanese man, and then you're dealing with a Japanese fish market. So were most of your dealings with the Japanese community, then?

CA: Well, he had lot of friends, the guy I was working for, [the Japanese carpenter], he had lot of friends. And one time somebody's birthday, his friend's, one of 'em. They come from, not in. . . . Them not from Pā'ia. They get relatives in Pā'ia, but those people came from Keāhua. One different plantation camp. And then we all met down where it's called, today they call 'em NASKA. That's way down by below the airport, Kahului Airport. And was a big gathering, picnic. And mostly was Japanese, eh. And my friend and I, Filipino guy, he's younger than I, we were invited, you know. I gotta be invited because I know where the traps stay and we gotta get the fresh fish, yeah. Because they make big fire, almost like this cardboard [approximately two-by-three feet]. So he told me for go get some fish for put over the fire. Oh, they go make the fire then already. My friend and I went. And we came back and one trap, one trap now, *da kine* cracker can, this square kind [of] can, just like five-gallon can, full with *da kine manini*. And alive, eh. We bring fresh, come over there.

All the people over there, especially the old man folks, they look, oh, they surprise. They tell, "Some quick eh, you just go over there, come back. Boy, plenty already."

And then this guy, my boss, he start bragging to the guys, "He [I] no hire any kind [of] guys. He [I] hire nothing but the best."

I no say nothing. I just stay over there, pick on the fish, just socializing with the old folks, eh. Then later on tell the guys go take *da kine* sushi. Everybody go eat lunch already.

After we had lunch, my friend and I was sitting on one coconut tree. From the ground the thing go like that [parallel to the ground] and then go up, you know. Like a bench, long bench, we sitting there and looking down. The children, plenty children swimming eh. Then I had noticed one small boy. The wave had pick him up and go down [further out to sea] and then ended up he couldn't touch the bottom. He sink down and I saw his hand come up. And he went like that [he waved one hand above the water]. I had a pullover shirt, short-sleeve shirt. I just pull off my shirt, throw 'em back, I run over there, jump in the water. Under the water, I swim. I couldn't see him because kind of murky the water. I grab him by the leg, just above the knee, I lift him up—with the same breath now. His weight pushing me down, just enough for my feet can go like this [touch the bottom]. I walk underwater and I hold 'em up in the air like this [above CA's head]. And bring 'em up to the shore and then I carry the boy. I bring 'em up to where get all the old folks, eh. Get grass over there, I turn 'em upside down and lift up the belly part. Then water come up.

Ho, more my boss, he brag to the guy, bragging to the other old man, "There you see, what I told you."

But just happen coincidence that had happen, eh. But I just reacted just like that fast. But the parents of that boy, "Eh, sometime come over our place."

I never did take advantage of it.

JS: So then after all of that, that's when you came to Lāna'i?

CA: Yeah.

JS: And you were working for the pineapple company?

CA: Yeah, they used to call the company Hawaiian Pineapple Company. Then later on that name changed to Dole [Corporation]. Yeah.

JS: And what kind of job did you start off doing?

CA: Field job. I work in the field. The first day I work in the field. Pick pineapple mostly. Then after the war break out, December [7], '41, war break out. Then after that [I went] over down by the pier [Kaumalapau Harbor], where they ship out the pineapple.

JS: So when you first got, you know, came to Lāna'i, and you started picking pine, how did you get the job in the first place?

CA: Oh, we had apply, how you call, *da kine* employment office in Wailuku. You know there was four of us. We went over there and from there they make contact over here [to Lāna'i] and then when the arrangement was made already, and we were accepted, then. . . . Because otherwise we would, we gotta pay on the taxi or bus, you know, taxi. Take us to Lahaina, from Wailuku to Lahaina, and then from there we ride the boat. The boat free, the company own the sampan from Lahaina and bring us to Lāna'i. That was the only means of transportation to Lāna'i those days, from there to here. Well, once we got here, then well, we got to go to physical [examination], then from there they assign us to a certain gang, supervisor's name, and we just gotta work with 'em. Then do whatever you have to do. And in fact, they was making job for us when the war break out, we gotta make new fields up. . . . They call that bench fields up toward the mountain. Clear up land up there.

JS: So before, well, before the start of the war, how were things working in the fields? How did you get along with the other people you were working with or with the supervisors?

CA: Well, when after the war *da kine* I was with mostly single men like myself. Some maybe older, some younger. All mix, mix group. We get some Hawaiian, part-Hawaiian, Filipino, and they come from all over the place. Some come from Big Island, some from O'ahu. And then lot of us wanted to go back where we came from, you know, after the war break out. But they [management] don't hear. Afterward I realize I didn't know how the system had work at the time. But actually it's the company you work for that has lot to do with that. . . . What they call that now? The classification to get into service, I forget what they call that now.

JS: You mean whether or not you folks could be drafted into that. . . .

CA: But cannot be drafted because the employer make the classification. The only time you can be drafted is when you A [status]. Classified as A-1 [1-A] or something like that. But I was always in the C [draft status], so I was held back. Because you the type of person that work, the company like the way you work, so they no like you get away from them. So they—that's the only way you going stay there work. Most of the time I was classified as C. And I was

thinking, "Gee, when I going get drafted?"

Later on after I had couple kids, I got married and they tell me, "Now you like volunteer, you can go."

I told them, "That's a fine time for go, volunteer. I get couple kids, I get three children now."

Tell, "That's up to you if you like go."

"Eh, forget it. I not going 'cause I not going leave my family behind."

JS: Well, before you get into those later war years, why don't we start with December 7, [1941]? Should we break here for a while?

CA: Up to you, what. . . .

JS: And then we can start again with the beginning of the war.

CA: Okay.

END OF INTERVIEW

Tape Nos. 22-78-2-93 and 22-79-2-93

ORAL HISTORY INTERVIEW

with

Catalino Pedro Agliam (CA)

May 6, 1993

Lānaʻi City, Lānaʻi

BY: Jonylle Sato (JS)

JS: This is an interview with Mr. Pedro Agliam at the ILWU [International Longshoremen's and Warehousemen's Union] office in Lānaʻi City. Today is May 6, 1993. The interviewer is Jonylle Sato.

Okay, Mr. Agliam, we just—we ended last time right before getting to World War II. So I thought we could start with December 7, 1941, the day, you know, that Pearl Harbor was bombed. And can you tell me when you first heard that war had started?

CA: I was at the pool hall playing billiard with my friends when we heard, this was early morning, we heard on the radio that Pearl Harbor was bombed and we were at war. So we don't know what to do. Here we don't have any military installation or whatever. We just sit tight. Then never take long, had the army personnel, I don't know where they came from, maybe Honolulu, maybe Schofield Barracks or some place. Came and station over here. There were lot of 'em, and they built below the airport leading toward the [Kaunapali] Harbor on the left side, they built many houses there. That's where they were stationed, in the main camp there.

JS: That was after the war had already . . .

CA: Already started, yeah.

JS: So on December 7, though, do you remember what kinds of things changed, you know with the new regulations coming in? What did the people on Lānaʻi feel about the wartime regulations, the restrictions, and the blackouts, and things like that?

CA: Oh yeah, then they start ordering the plantation housing people to build outside of the window, like a box, big box, but the underneath open. That's where the ventilation, you know. You can open the window and the light wouldn't go out, eh. That's what they did to all of the houses. Because the houses were owned by the [Hawaiian Pineapple] Company at the time.

JS: So did the company order the people to build the boxes for their own house?

CA: No, they sent there the carpenters that worked for the company, they did all the work. They

get paid from the company. And then we not supposed to open the door and leave 'em wide open long time, you know, when you get the light, 'cause going shine outside, eh. They get people, volunteer, like police for each block. Maybe certain guys, couple guys take care certain area. You know, they help the police force. And there were many of them that volunteered doing that kind of service. Some of them were stationed outside. They make some kind of post. Where high place and they can look down toward the ocean. And they go in shift. You know, they go in pairs. Even in the night they was doing that. So pretty hard for anybody walk around during the night because you bound to run into somebody who's on duty. And they get gun. Just like army guys, they carry real gun, eh. "Halt!" And they yell at you, "Stop." They like see who you, eh.

JS: Do you remember any kind of incidents that happened, you know, between these. . . .

CA: Oh, the civilians and the people in charge? Not that I know of. No, never did. I don't remember. Because later on the people here, like myself, we joined what they call volunteer army [the Lāna'i Volunteers]. We had to go through the process of physical exam and they had doctor, eh, the army doctor, eh. And then teach us how to use the rifle. Teach us drill at the ballpark. And then they take us out to *da kine* target range. Make sure that you know what you doing. You know, they give you the gun, you gotta know what you doing with the gun. They teach us all *da kine* stuff.

JS: So did you join this as soon as the war started?

CA: Oh, after it started and then.

JS: And what kinds of other people were in this military group?

CA: Oh, mostly was Filipinos. Had Hawaiians. Had mix, mix racial group. I was working at the pier later, when I joined with those guys.

JS: So this was more toward the middle of the war then?

CA: Like, yeah.

JS: Like 1943 or so, about?

CA: Yeah, '42, '43. Yeah. Forty-three I moved from the pier. [CA continued to work down at the pier but changed his residence to his wife's home.] I move up here already. I gotta stay with my, live with my wife [Leonora Pagampao]. And my wife no like leave the family. Rather stay with the father because she had younger ones [siblings], way below her. Because at the time I met her, she was acting like the mother for the younger ones [because her parents had separated]. That's the reason why they so close to her. My sister-in-law, brother-in-law, close to my wife because through those years, when they were young, my wife used to act as their mother until they grow up and graduate from school. Then they get married and all that, still. . . .

JS: So going back to a little bit more towards the beginning of the war then, if you can recall back to that day December 7, you were at the pool hall with your friends. But do you remember what you did as soon as you heard that war had started?

CA: I was still there playing pool. I didn't think anybody here can do anything about it. 'Cause like I said, there's no military installation or whatever here. If they came here bomb, they not going gain nothing unless they bomb the gasoline tanks and then we would be lost of energy.

JS: So did most of the people on Lāna'i feel like that, that there wasn't really a threat?

CA: Yeah, 'cause there's nothing to gain. I mean if they came here, the biggest loss I would think, is if they bomb the gasoline tank, crude oil tank. Because that's---crude oil, we used to use 'em for the crane way back, eh. Those days they had *da kine* steam crane, steam crane just like a train, you know, steam *da kine*, locomotive something like that. Steam, the crane you run by steam. And not only that, they used crude oil for, you know what that *furo*? Bathhouse, we used to get, the whole Lāna'i City used to get, here and there used to get *furo*. Community bathhouse. One big building, one-half is for women, one-half is for men. That's what we used to have, you know. My children, they no believe was like that before. Yeah. Even today when I used to talk story with them, tell them *da kine* story, they no believe. Today is a lot different, I tell them now. If they only had experienced that (chuckles) they would feel different.

JS: So at that time then, at the beginning of the war, most people didn't really feel. . . .

CA: Yeah, threatened or not. . . .

JS: So when did things start to change? Or did things start to change with the war going on? For the community, the way people felt about the war, did that change especially after the military government took over?

CA: When the military people came in, it wasn't so much that it's change. The only thing is that the population came [increased] and they had uniforms. So if there was some kind of threat, at least we had somebody, you know, that can fight back eh. Other than that, hardly. . . .

JS: With the increase of the population, all the military people coming over, do you know how that might have affected the businesses here? Were you aware of those kinds of things or . . .

CA: No.

JS: 'Cause you were still in the field . . .

CA: Yeah, I was working—in '42, yeah, '42, early '42 I went down pier already. Because one year, at first when I came, '40, and then one year later war break out, and then never take long after war break out I was sent down to the pier work. Because there were people that was leaving Lāna'i and going back to wherever they came from. And some come from Big Island that wanted to go back to where the family is.

JS: Were there a lot of people leaving Lāna'i for O'ahu and some of the civilian defense jobs there?

CA: Yeah, yeah, some of them that were working here, some of them were truck drivers. Later I find out that, hey, how come certain trucks—because they were assigned steady to one single

truck eh, every day, every day [they take] the same truck. I take notice certain trucks not going down to the pier. Then I find out from some guys that some of the drivers, "Oh, he not around here, he left."

Then after I found out had couple of vacancies, I went to see the guy in charge of the truck department, told 'em, "I want to go work for you."

And then he said, "Sure, you working for the pier, you getting good pay, eh?"

"Yeah, but kind of risky."

And then he ask me, "Well, what do you mean risky?"

"You no see sometime [how] windy, rough the ocean and we gotta go out there with the small tug and climb up on the barge and then bring the barge in? Eh, that's a risky stuff." And you know, they no more safety *da kine*. One false move you make, you can die out there—which happened. Somebody died. Because those days no more safety rule. So I told 'em, "I prefer I drive truck." See, I'm on the land now, safe.

So the guy accepted me. In fact, I was already married. 'Cause '43 I was still working down there [at the pier], I was married in '43 [June 27, 1943]. And in '45, I couldn't stand [working at the pier] already. Like I said, no more safety rules eh, got too risky. So I left.

JS: How did you get to go down to the pier? I mean, you were working in the fields at first, right, and then why did you go down to the pier?

CA: Because they needed. The company needed. Some of the workers had, eventually they had left. And those that had left without the company wanting them to, you know, even though they never allow, yeah if possible they no like. . . . You know, all of a sudden the labor in numbers, big drop, they [the company] no like, like that. So those that went without the permission of the company, automatically A-1 [1-A draft status], you drafted (chuckles). And they end up in *da kine* battle zone, yeah. So when I realize was something like that, might as well I stay work for the company if that's the case. Unless they put me A-1 [1-A] and then I get drafted, then I would go. Other than that I not going. I not going volunteer.

JS: So it was the company that kind of controlled who was gonna go and when?

CA: Exactly, yeah. That's what I was trying to tell you at my house. They had the control as far as classification of the system, yeah. They had lots to say.

JS: What about enforcing the new regulations that were created under the martial law? Was the company doing those kinds of thing, you know, regulating the blackouts and the rationing?

CA: No, the military.

JS: So as far as the company went, it was mostly controlling the workers, whether they would be drafted or not?

CA: Yeah.

JS: And how else did, you know, the plantation work, how else was that affected by the war? I know you said people were leaving and things like that, but were you kind of frozen into your job?

CA: I was actually. That's the reason why I say. . . . I was in good health, I don't know why they put me in C classification. C, you know you not going be drafted if you in C. You gotta be in A-1 to get drafted.

JS: So those classifications went by health or by job?

CA: I have no idea. Because like I said, I was in good shape, yeah. [Classification depended mainly upon occupational status, with some consideration given to the number of one's financial dependents.] But they had the sole control. My feeling was that the company, knowing that you as an individual a good worker, the company can make profit, rather than have one worker that don't give a damn for the company making profit. That kind they let 'em go and that guy going be A-1 classification, he going get drafted. That's how it was. Because lot of the guys that left here, they ended up going [drafted]. Some came back, some never come back. [In 1943, jobs in the pineapple industry were listed as critical occupations and workers received draft deferments. CA is probably referring to those workers who left their jobs, thus losing their deferments.]

JS: What about the people who went over to work in the civilian defense?

CA: Yeah, some people work in Honolulu. They left here, but they found job in Honolulu, defense job. And then later on they came back here. After everything slow down, came back to normal.

JS: Did you ever want, think about going over?

CA: Not, because I was already married. And by the time---I was already married, I had three children, and they classified me A-1. I went to the office, selective service office, I show 'em my letter sent to me. "How come send me A-1 now? Gee, that's kind of late, eh?"

"No, up to you." The lady tell, "Up to you, if you want to volunteer you can volunteer."

JS: That was after the war?

CA: No, it was still *da kine* yet. And then because it was still in '40-something. Then tell me volunteer, crazy volunteer, I get three kids. Not supposed to leave the family home. I not going gain nothing.

JS: So you stayed with Hawaiian Pineapple Company?

CA: Yeah, I stayed.

JS: And with all those people leaving, did your work load increase?

CA: Yes, it did. Came less and less workers and we couldn't handle whatever supposed to be done. Even the harvesting. Had enough people to harvest, but to ship 'em out, there wasn't

enough people to load the fruit that was picked for the day. Because was in crate, the thing. . . . One crate weigh somewhere seventy and over eighty pounds per crate. And this on the ground, eh. Three high, three high. And fill 'em up with fruit. Somewhere around seventy-five pound, go up to almost ninety pound each. And have to throw 'em on a flat deck, [flatbed] truck, and there were less and less workers and end up some of us truck drivers had to go give a hand, go work overtime and load the fruit. Put 'em on the truck and load the truck with the fruit and then the driver can drive 'em down to the pier and load 'em on the barge. And we work overtime. Sometimes we work eight hours one job, then we go to loading fruit couple hours. Was hard work. Then in '46, I don't know if was March or April, that's when had this people came by the hundreds from the Philippines. [In January 1946 the first of several thousand postwar Filipino laborers began arriving in Hawai'i.]

JS: Then when you had to work overtime during the war years, did you get paid more, too?

CA: Yeah, extra pay. But those days was working overtime, but we didn't get overtime rate because we didn't have any contract at that time. They just pay you whatever extra hours, they pay you what that rate was. Something like two dollars an hour extra, if you make (laughs) bonus on the loads that you load, I mean the food that you load. That's kind of rare.

JS: So how did you and your other workers, how did you folks feel about having to do all this work?

CA: Well, we had to have patience because we wasn't forced to do it. If we were feeling like doing it we just tell, "Yeah, okay we going." But we got to talk among ourselves like three, three persons, one crew. One guy, stay on the flat deck truck, that's the stacker. And the two [others] load on the truck. Me small so I rather stay on the flat deck, I stack 'em.

JS: And once the military government, they said that—they made pineapple a critical industry, like it became a really important industry during the war. Did you folks feel any effects from that? Were you kept on your jobs even tighter or was it just the same?

CA: Well, it look like the same. Only difference was like I mentioned the numbers, as far as labor, were less because lot of the people left. Those that, especially those that had family on O'ahu, Maui, Big Island, then they prefer to go back to their family, so that's what happened.

JS: How else did the conditions of the wartime affect your daily life in terms of getting food and supplies?

CA: Food wasn't that bad situation, wasn't that bad for food. Because the company those days, they was running boardinghouse because there were many single men at that time. The population as far as single men was plenty. And because the company was running boardinghouse, naturally they gotta have shipment of all the different kind of meat supply and whatnot. They had actually here a slaughterhouse. You know where the Kō'ele, The Lodge [at Kō'ele], way down on that side close to the place where get the tennis court. Someplace in that area used to have one slaughterhouse. Because those days the whole island was fenced. Had fence around where keep the cattle out of the pineapple field. Put fence right around the pineapple field and wherever get the fence, that's the boundary. The beef, the cattle cannot go into the pineapple field. And right around the island used to get plenty cattle.

They even had piggery. The company own their own piggery. And they run 'em with a steam boiler, it's like the kind of boiler the steam crane used to have. Same kind. 'Cause when I was working down the pier, they had assign me go assisting with one guy that know how to run the boiler. And then eventually I had learn to be one fireman, you know, where you light up the boiler and get plenty steam. Because for wash down the piggery you need pressure, water pressure I mean, and they connect the steam with *da kine*. When they open the hose, strong the pressure, eh, easy to wash down the piggery. And at the same time, the steam, they use 'em for cook the food for the hogs.

JS: So living in the plantation boardinghouses, I think you folks got most of your food from plantation companies?

CA: Yeah. That is when I was single before I got married [in June 1943]. We didn't worry because we know the company going get lot of *da kine* [food].

JS: So you folks didn't have any rationing kind of system?

CA: The only rationing for us civilians was the alcohol. If you a beer drinker, I think once a month you get one or two case. I wasn't a beer drinker, I used to drink hard liquor because that's what my close friends, you know, they prefer hard liquor. So we take turns, say maybe if three or four guys, we use yours [liquor ration] first, when finish, the next guy one. Say four guys, we finish up within one week, talk story over one [guy's liquor ration]. The next week we use the other one. And so on down the line. By the time we finish the fourth one, we going into the next month and we get card, they issue [ration] card, you know, and they put the signature and the date [on the card when you get your month's allotment]. So you gotta show your card, otherwise you cannot buy.

And well, being that, like I mentioned, I talk to my [future] wife, so I had to be good friend with the father, my future father-in-law. And he was a hard liquor drinker like myself. So we came more better friends (chuckles). It's only natural, eh. You gotta make good friends because going be my future father-in-law. So when I catch maybe big kind [of] fish or lobster or whatever, I go bring 'em there. At the same time, I had to go because those days single men, you gotta find your own laundry. Do your laundry. I had Japanese girls, no more father, get mother, get brother, they took, they were willing to do my laundry, eh. Once a week deliver the dirty clothes, they get 'em all bundle up eh, the clean clothes. And you pay once a month.

JS: How much did you have to pay?

CA: Something like four dollars.

JS: For the month. You mentioned that you would bring fish and things to your father-in-law. Was that during the wartime?

CA: Yeah.

JS: You could still fish?

CA: Yeah. We had to go to Maui, take picture. And they take your picture and you get one kind

of, what do you call that, just like one badge [an identification badge].

JS: Badge?

CA: Yeah. And get your picture.

JS: And that was your identification?

CA: Yeah, you had to show that. And when they investigate you, you gotta show that, because otherwise you not supposed to go. . . . They no allow anybody [to just travel around].

JS: So who were the people that were able to fish and do those things?

CA: Oh, mostly the guys that Hawaiian like that or part-Hawaiian. But for us Filipinos, we didn't. . . . Some of us, we were afraid to, you know, get involved with the government, eh. So that no more harassment from government officials or whatever, when we heard about you gotta get one badge, we went to Maui. We went on the boat, free, the company own the boat. Go over and go to Wailuku courthouse. After we got what we wanted, we take the boat again, come home. 'Cause the boat sometime stay all day. Leave [Maui] about three [P.M.] or two-thirty [P.M.], something like that. And then get here five o'clock in the afternoon down at the pier. Take three hours to one day. Slow, the sampan slow eh. Not like now. The boat now they get, the *Expedition*, fast. Forty minutes. You can see 'em, the thing moving fast. No more time for seasick.

JS: So did the Japanese people, too, were they allowed to go to Maui for these badges?

CA: No, not that I know of. Some already had commercial, they already had commercial [fishing] license so they were still allowed to go.

JS: To go fishing?

CA: Yeah, they had boat.

JS: Even during the war?

CA: Yeah, they had already commercial license. So they was just doing it and they bring to the market and so the company was profiting. Well, I think was profit because they buy 'em cheap from the fisherman and they bring 'em to the boardinghouse. You see, they buy 'em from the fisherman cheap and they use 'em to feed their employees at the boardinghouse.

JS: So were these Japanese fisherman, they were Japanese Americans? Or were some of them . . .

CA: I guess so. Yeah, yeah, I think they were. [Fishing regulations imposed at the start of the war gradually relaxed to allow for limited commercial and shore fishing. Towards the latter part of the war in 1945, most of the fishing restrictions were lifted and both U.S. citizens and aliens could apply for fishing passes.]

JS: So actually things on Lāna'i weren't as strict?

- CA: No, not that I know of. Wasn't that strict where—not like some other place like Honolulu or Maui. I don't think so.
- JS: What about other supplies for the whole community? You know, because things were brought in by the barges, how was—did the war affect the food supply coming in from the other islands?
- CA: Oh, this boat that was owned, one big sampan, sixty feet I think, fifty, sixty feet, owned by the company. That's the one—you know, take about two dozen people easy, back and forth. That bring in supplies from Maui. Take from Haleakalā Dairy, milk in the bottle those days, in the bottle eh. And they take spuds from Kula, Kula farm. Plenty different type of foodstuff that brought over from Maui and lot of the stuff come from Honolulu on the barge.
- JS: So it just continued to come in regular?
- CA: Yeah, yeah. It did continue like that back and forth. Couple times, while I was working down the pier, I was assigned to work as a deckhand on the boat. Because the worker that was supposed to do the job, he on vacation, paid vacation, so somebody gotta take over. They figure I was the kind [of] person that no get seasick. So they send me go, send me on a boat. They figure I could handle the job at the pier. We used to handle fertilizer down at the pier, get big warehouse. Ship, big ship, almost the full length of the pier down there. Have you seen the pier down Kaunapali?
- JS: Not in person, no.
- CA: Oh, well maybe we better go look. Anyway, the full length of the pier, the ship come in right at the entrance and drop anchor. And the thing come slow inside like that. And then one of the small tugs go outside and push 'em right against the pier. And when the boat want to go back out, they tie up both ends, alongside the pier. Shee, we work about fifteen, sixteen hours for empty the ship. Plenty hundreds of workers. And we stay there till empty the ship. Used to come in sacks, 100-pound sacks. And people work in the ship and they sling the sack. They stack 'em up on the rope and then they [tie] both end like that, they stick the other end inside and lock it. Put 'em on the hook and the crane pick 'em up, put 'em on the ground, from the ship out to the ground. And then another crane pick 'em up, put 'em on the platform and we go over there and get the pushcart with the four wheels, the long handle that you can turn. If you and I partner, you push from the back and I hold the handle and I pull and I push 'em, bring 'em to inside the warehouse and get plenty people in there. And high, they stack 'em high. Those days I could pick up a 100-pound [sack] over my head, a 100-pound [sack] and look how small [I am].
- JS: And you just threw it over?
- CA: Yeah, I just from the ground I pick 'em up like that. Over my head stretch my arm. And supervisors knew I could do that. That's why I say they look me small, but they see me work on the boat, eh. They knew I could do the job that was required. But the pay wasn't there.
- JS: So was this also with the [Hawaiian Pineapple] Company?
- CA: Yeah, same company.

JS: With the plantation?

CA: Yeah. And same pay. Different job, same pay. No increase in pay, nothing. Even when they assign me the piggery. I supposed to get fireman pay [which was greater than CA's normal pay] because same as working boiler over there by the piggery, and same as working on the crane because steam both, eh. Because get gauge how much the pressure, yeah, steam pressure. You gotta keep 'em within the certain *da kine*. But when I ask for, "How come the other guy, he get more pay than me? How come my pay no can go like the guy's? They firemen. Me fireman, too. I consider myself fireman because you guys assign me go up there, down here, tell me go on the crane." They no pay attention because we no was organized [in unions] yet, so they can do what they like. And you don't want to get into argument those days, because whether you right or wrong they going tell you pack your suitcase, out you go. That's how it was those days.

JS: So what was the pay difference between you and these other men?

CA: Oh, something like maybe ten cents an hour, or fifteen cents an hour difference. I got stuck fifty cents an hour and that was it. And plus these other guys, they no get assign go get the barge, and that's the dangerous part. That's the worse one I didn't care to do, but I was forced to go.

JS: And that was at that same pay rate?

CA: Yeah, same pay rate, never change. See, they was taking advantage of me so I didn't care to stay anymore. You know, I kind of stretching my luck, eh. I figure one of these days if I stick around any longer I might get hurt.

JS: Oh at the . . .

CA: At the pier, yeah. So I seen guys get hurt.

JS: So did most of the people who worked at the pier, did they feel the same way as you that it was too dangerous?

CA: They feel dangerous, but they didn't want to make a move, you know, they get out from there and they end up might be out in the field, which they try to avoid. They feel the job down there [at the pier] is much better than staying up here where they going end up in the field. But when I moved out from there I went direct into driving truck. That was in '45, yeah. And in '46, when the hundreds of workers from Philippines came over here, they needed truck drivers. When they came from Philippines, I was already driving one year, truck. And knowing that I can speak, I can communicate [with the immigrant Filipino workers], then they had send me go teach with some other guys, yeah. We had one Japanese guy, one Hawaiian guy, Filipino guy, and myself. We go teach people how to operate the bigger trucks that haul freight, haul fruit. So from '45 I drove truck, '46 I start teaching, all the way until I retired. So that's thirty-five [thirty-six] years of driving and thirty-six [thirty-five] years of teaching, you know how you call it, instructor, driving instructor. That's a lot.

And later, yeah, as the years go later, the company smart. I knew what was going on, yeah. They assign people like from the bottom of the barrel, they push 'em to me because I can

communicate [in Ilocano]. Those that they figure can understand English, they send 'em to my friends, Japanese guy, Hawaiian guy, Filipino guy, who cannot speak my language. They send 'em. English-speaking people they send to my friends. Those that kind of hard to communicate in English, that's the one they push 'em to me.

JS: So you were instructing them in Ilocano?

CA: Yeah. I demonstrate and I explain, you know, why and why I do this and why I do that. I make 'em real simple just like I drawing one picture for them. And do it over and over. Shee, and that's a lot. You gotta kind of, how you say, brainwash the guy within two weeks. He gotta be able to demonstrate what I had teach 'em within two weeks. He no can cut the mustard, he out. But those days, the early days, it's not like now. Now, oh boy, you gotta be able to read and understand a lot more.

JS: Okay, let me turn over the tape here.

END OF SIDE ONE

SIDE TWO

JS: Okay, I wanted to go back a little bit to the war years again, and talk a little bit more about how things might have changed or what differences you saw because of the war. I was wondering, you know, you said the supplies and the food was pretty much the same as before, coming in on the barges, right. Not too much . . .

CA: Shortage.

JS: . . . shortages.

CA: Yeah.

JS: What about communication, like with the other islands? Do you know if that was affected in any way?

CA: Oh, shee maybe, maybe. Because for, how you say? I didn't call long-distance or whatever, but could be everything was taped, tape-recorded. [Until after the war, Lāna'i had its own telephone system, and interisland communication was conducted via letter and telegraph. Whether or not phone conversations were recorded could not be confirmed.] I guess they tap all the phones because had some people living here that were sent to, how you call *da kine*, concentration camps.

JS: Internment camps.

CA: Yeah, internment camp up the Mainland. Had, had . . .

JS: Were there a lot of people?

CA: Not very much, but had one individual that came back and he went to work here as a truck driver until he retired. We were good friends. By the time he came back and then we just beginning to organize [in labor unions]. And he knew I was all-out for labor, prolabor union. So I didn't care about what anybody think. I was just doing what I think was best for the majority. I didn't care if my friends or my, say brother-in-law, or father-in-law, they didn't like the idea of what I was doing, but I just going do it because like I say, I was just doing it for the better, what's better for the majority.

JS: So your friend that was sent to the internment camp, do you know why they chose?

CA: I don't know. I didn't question him.

(Telephone rings. Taping stops, then resumes.)

JS: All right. We were talking about your friend who had been interned.

CA: Yeah.

JS: Did you know of other people who went?

CA: No. He was only one person. [A few others from Lāna'i had also been interned on the Mainland.]

JS: He was a plantation worker also?

CA: Yeah, he was working here before he went [to the internment camp]. But I had no idea how come he went.

JS: So for you on the plantation, you didn't really notice any kind of trouble communicating with the other islands because you weren't, you weren't really doing that?

CA: Yeah.

JS: What about news coming in about the war? Did you folks get a lot of news?

CA: Well, we had radio so. . . . Especially when we go to the pool hall, the radio full blast. So even though we playing pool, we can hear whatever the news. And then when we go to the store, we meet friends like that. And then they mention, you heard about this, you heard about that. Oh. I don't have any radio until finally long time. Just before I got married, I finally could afford small radio for my room. Because I was living up the, you know up the—you know the service station [Lāna'i City Service & Dollar Rent A Car, on Lāna'i Avenue]. That side of the service station, they used to call that Citizen Quarters, one big square had all gray houses. All the single boys live there and they had about three, four bathrooms. Get all shower, eh. All men so you just walk in and then you undress, take a shower over there. You only go walking—you walk out from your house with a towel wrap around you. Just go with one small can get the soap inside. Go inside there take a shower and come back then dress up. That was it. But later on, after I got married, then I don't go over there. Because I was already married, so I stay with my wife's family. Then we get to go to the *furo*, the bathhouse, community bathhouse.

JS: This was still plantation housing?

CA: Mhm. Yeah.

JS: So you know, when you folks would be at the pool hall hearing the news about the war and things . . .

CA: Yeah.

JS: What did you and your friends—did you folks think about the war or how did you think things were going?

CA: Shee. It's like you figure, as long as they [the enemy] not going to affect Lāna'i. You know, I not think they going do anything about it. Lāna'i is so small. Like I said, there's nothing to gain, you know, they going take the island, that's about it.

JS: But were there any fears that it might happen?

CA: Shee, I don't know about the other people, but I wasn't too concerned about it.

JS: What about other things like air raid shelters and gas masks?

CA: Yeah, we had. Everybody used to carry [gas masks] when you go to the store, you gotta make sure you leave the house, you get the thing sling on you. Otherwise they going question you, the police going question you. Wherever you go you carry it with you.

JS: What about on the job though?

CA: We gotta carry in the bag. Different kind [of] bag.

JS: So you did take it with you even when you were working?

CA: You supposed to, yeah, you supposed to carry 'em with you at all times.

JS: Even the people who were working the fields, did they have it with them?

CA: I guess so. Everybody. Because no matter where you go, you supposed to be carrying that thing with us and leave 'em in one. . . . Everybody used to carry their own big kind [of] bag with you. Lunchcan and whatnot in there. Well, everybody carried their own canteen for water. It's about one gallon.

JS: So, how did you feel about having to carry this gas mask when you didn't feel there was a threat?

CA: Oh, really, I was getting bored.

JS: And did you folks also have to build air raid shelters?

CA: Yeah. Talk about air raid shelters. The [Lāna'i High & Grammar] School [now called Lāna'i

High & Elementary School], where the cafeteria is, I think right on the end of the cafeteria, this side, I think still get the pine tree, you know the ironwood tree. And you look on the far end on that side, still get a few ironwood trees. Underneath the ironwood trees, under the root, they dig underneath for air raid shelter. 'Cause they figure the root can hold the ground tight and that's why they had dug underneath the root for air raid shelter. As far as the school, you know the students, the faculty and all that kind, if get air raid at least get one place to go run and hide. Because you no can hide in the building. They going blow 'em all up and you go with the building.

And they had one practice here that I'm for get. . . . People get caught in the gamble raid, guys they no care to work, they rather go gamble. They figure more easy money, eh. When they get caught in the raid and they get with them over \$200 [in cash], they going guarantee get fine. Those days they were allowed to carry only \$200 limit. So once you get caught in the raid, even though you pay fine, you still gotta go dig air raid shelter. They make you pay, buy *da kine*, what they call that, U.S. savings bond. Yeah, you buy the savings bond and that you can use later years, eh. You pay small fine, maybe twenty-five dollars, but still you going be assigned to go dig the air raid shelter. I still get friends that tell, "Eh, you know that so-and-so guy, he gotta go over there every day go dig underneath the trees over there."

I tell, "Oh, yeah?"

Because they had one long line of trees. Now get the sidewalk and in between the sidewalk and the cafeteria, straight down the line, used to get *da kine* ironwood tree. One long row of trees, eh.

JS: So who else had to help build the shelters? Just those people or. . . .

CA: Well, some guys they assign 'em. No more job, slack period they. . . . Like myself and my friends we rather go make new fields, you know, up the slope, the mountain where get thick kind [of] trees. They like clear 'em up. We go over there and cut all the guava bushes and whatever trees get. Rather than go dig shelter—hard dig shelter.

JS: So who was the one who said to build the air raid shelters? Was it the company or did you folks do it because of the government?

CA: Shee, I'm not too sure who the. . . . 'Cause I wasn't close to the guys in charge of the [plantation], you know. . . . As time went by, later years, after we got organized [in the union] and then that's when from the bottom I came up. All of a sudden I stay up there and I know what's going on [with the plantation management]. Before that, I didn't know.

JS: Just do what they told you?

CA: Yeah, they just order me to do this, do that. Okay. Yeah, just like that.

JS: So what about those new fields that you were talking about? That was during the war years also?

CA: Yeah, early part of the war years.

JS: Why were you folks clearing those fields?

CA: Make new fields out of that land because the company wanted to plant their own, how you call it, something like a diversified ag [agriculture]. They plant their own because they going use 'em in the boardinghouses that the company own. You know the spuds. Rather than buy 'em from up Kula, you know the farms from Kula, [Maui], they plant 'em here then they can use the ones here. Then they don't have to go buy.

JS: So these new fields were away from the old pineapple fields then?

CA: It was more on the high. They call bench hills.

JS: Do you know if these fields for these other crops, was that because of shortages elsewhere? Food shortages or was it the business profit-making idea?

CA: I guess so, profit-making. They just wanted to make use of the land. Plus, whatever vegetable that can be grown, they don't have to buy that much. They even used to plant carrots like that, *da kine* get root in the ground kind [of plants]. They used to plant that. I remember spuds. In fact they used to send some to Honolulu, because they had the cannery going which they had cafeteria, big, I think it was a big cafeteria they was running, the Dole cannery. So it wasn't all waste actually, whatever was grown here. They made use because I seen the thing go. They ship 'em out on a truck and bring 'em down to the pier, and then they load 'em on the barge.

JS: What other kind of crops did they have besides potatoes and carrots?

CA: Let's see. Had, I forget what some had. . . . You know where the new houses, back side of where I living, get new houses now. All that portion from where we came from, where we left my house [on the corner of Houston Street and 13th Street]. We came up to the stop sign and turn left [on Lāna'i Avenue]. If you go the other way from there, straight across and all the way down to the road that going to Mānele [Bay], that's all the place where get the new houses [between Lāna'i Avenue and Mānele Road]. Used to be the company garden, the original garden, where they plant anything they like that can be used for *da kine*. Whatever extra they send 'em Honolulu. They used to plant rows of hedges. Pigeon peas. You know what's that? Pigeon peas? They call *gandule* beans. You know what is that?

JS: I don't know.

CA: Pigeon peas, they call 'em *gandule* beans. It's small kind—get peas, just like sweet peas but more on the flat.

JS: Oh, yeah.

CA: Sweet peas round, eh. This one is kind of on the flat side. The beans, yeah. They plant that for windbreak, you know, windbreak. And in between the hedges, that's where they make, they plant whatever they like plant.

JS: And so these—I know these crops were used within the Dole company in the cafeterias and

for the boardinghouses. Did they also sell to the . . .

CA: The people.

JS: . . . other people, the community?

CA: Chee, I don't know if they bring. . . . Maybe they brought 'em to the store, but I didn't notice. Not like now they have *da kine* people assigned to do that kind [of] work, diversified ag. They plant all kind—they plant papaya, now they even plant macadamia nut, but take long time to make money with that. They plant corn, sweet corn. They plant pumpkin and what. And they bring 'em to the stores. They sell 'em to the stores. And the stores, I guess they get 'em cheaper than wherever they get 'em from outside the island. Because from here direct, you know, load 'em on the pickup truck and bring 'em to the store. They just take whatever amount they think they can sell. But most of the things they plant, I think seasonal. Seasonal because you don't see 'em every month, yeah. They go by certain kind [of plant], certain months. Certain kinds, certain months. We buy every now and then. But some of my friends, they just come my house, they unload. "You like papaya?" They give half a dozen or whatever.

Oh, my daughter work in the store, "Eh, get nice kind [of] corn. You like?"

"Yeah, put 'em on the side. I come there get 'em."

Cheap, not like the kind come from Honolulu, eh. It's way cheaper. I guess. . . . But it's not like how they were talking about the very beginning, you know. That they going establish diversified ag. Gee, the beginning part, the story real big, but now that just like getting less and less production. Not coming out the way they first talk about 'em. Maybe the truth coming out now. The guys who try to be the guys who run the operation getting less effective. They had lot of cattle but I don't know why they don't build one slaughterhouse. Because in order to kill cow and then sell, you gotta have one slaughterhouse, inspected slaughterhouse. And they raising pigs over there, too.

JS: So what happened to the slaughterhouse that used to be there?

CA: Oh, they break 'em down. They level 'em up. The place, they level 'em up and then. . . .

JS: That was when they built The Lodge at Kō'ele?

CA: Way before then, way before then. When they had the, how you say, liquidate the [Lāna'i] Ranch [in 1950–1951]. They didn't want to have anything to do with ranching cattle and the piggery. They round up whatever they could round up, all the cattle they could round up. Whatever was left, they open 'em up to the residents. For person, one permit, one beef. Male or female. So we had one.

JS: And this is way after the war had ended?

CA: Yeah, yeah, way after the war had ended.

JS: So getting back a little bit to the war, especially after you were married, during the wartime

were you folks shopping at some of the other plantation stores for your food? Or were you still getting it from the cafeterias or how did that work?

CA: No. There was no plantation-owned store. The only one is storeroom, and that's where you order whatever you going order. Like say you going order one bicycle for your daughter or son, you gotta go through the storeroom. If you want to order one icebox or washing machine or whatever. That's where you gotta go. That's the company-owned storeroom. Put in your order there and then they show you one catalog and then you get Sears [Roebuck and Company]. You agree with that, they going order for you. And then I guess you gotta make money order and send the thing to wherever came from, eh.

JS: So what about your meals as a family, you know, as a married man now? Where did you folks eat?

CA: At home.

JS: But where did you buy the food and things?

CA: At the store here [opposite the ILWU building] and over there used to get. . . . One more on the other side, now it's art studio or something. Right above the, right above the senior citizen's [center]. Over there used to be Chinese [owner] because the name was Yet Lung [Store]. They had the butcher and the grocery store. Over here they had same thing, grocery store, up here too, they had grocery store [CA is referring to areas around the ILWU building]. And they had butcher.

JS: And then they weren't connected to the . . .

CA: Company? No, no. This people, they running their own business. Only, until today, you know the building, it's owned by the company. The only building here, right here, this credit union and this building. This building owned by the ILWU.

JS: So the company owned the store buildings?

CA: Yeah.

JS: But the people . . .

CA: They lease.

JS: It was their own business?

CA: Yeah, it's a, how you call it, long-term lease. Like here right across the street, when they got that lot there, fifty-year, fifty-year lease. Yeah, it's up already. I think they had it renewed. Because we went on strike '51, that wasn't built yet. This [the ILWU building] wasn't built. After, afterward this place was built and that store right across the street was built after the seven-month strike [February 27–September 14, 1951]. Because right in the back of this store we had one big dining room fence. All fence up with bamboo. We went up the mountain go get bamboo. Plenty guys went up there, was raining. I was the only one had ride, the rest of the guys walk. Me, I had army jeep, eh. Put 'em four-wheel drive, I put chain in the front, I

go up the mountain, cut my bamboo, tie 'em to the jeep, I drag 'em all the way down and bring 'em over there and they cut 'em. Oh, about so high. You can just barely look over.

JS: So about five feet?

CA: Yeah, about five feet. You can just barely look—but the people don't. . . . We fence it up so that you can eat in peace, nobody looking, you know. And they put the big tarpaulin on the top. So even if it shower you still can eat.

JS: That was when, before or after the war?

CA: I think after, yeah, right after [in 1951].

JS: So when you folks were buying things from those other stores, how were you paying for it? Was it by cash or . . .

CA: Yeah, by cash. Yeah.

JS: So no credit?

CA: No. So you gotta know how to control your cash. You only buy what you really need because those days we used to get paid once a month, the first week of every month. So it's pretty rough though. But you have to get used to, although things were cheaper then.

JS: And you said they weren't rationing except for the liquor?

CA: Yeah. Not that I know of. . . . Because we only buy what we need, so they know we not trying to buy plenty one time and stash 'em away, because I didn't think it was a good idea to do that. Like one time we had a shortage of rice or something. People quick they go buy and buy plenty, eh. And they keep 'em. They keep 'em too long and they no move the. . . . Used to put in the sack eh, the rice. You gotta move 'em around the thing because going get *da kine* small kind [of] worm. You know going start moving in the bag. That's why I say, it's not a good idea to buy plenty. Buy little bit at a time, it's much better. Once somebody start doing that [hoarding], everybody else do that, the last guy is not going get nothing.

JS: So generally then, on Lāna'i during the war years, there wasn't too much of the hoarding and shortages and things like that? Seems like things were kind of normal?

(Laughter)

CA: Yeah. I didn't see anything at the time because the only thing that was shortage was the liquor.

JS: How about some of the ways the war affected your family, you know, especially with your mother, and you had some other relatives who were back in the Philippines, right?

CA: Oh, yeah, they went Philippines.

JS: How did you feel about, you know, were you worried about them or how did you feel about

this whole situation?

CA: Well, they didn't write to me until after the war. My sister did the writing. My sister wrote to me and said when the Americans left the Philippines and when they went back in and they start bombing certain place where they figure, what do you call, camps, or you know the Japanese army guys. And my father was a prisoner, their [the Japanese army's] prisoner, so when the Americans went back in they bomb the place including my father, 'cause they [CA's family in the Philippines] never see him after that.

JS: So your father had also gone back to the Philippines?

CA: Yeah.

JS: This was before the war had started?

CA: Yeah.

(Telephone rings. Taping stops, then resumes.)

JS: Okay, we were talking about your dad was in the Philippines?

CA: Yeah.

JS: Okay, so what was happening then?

CA: Because he was a prisoner [of the Japanese, in the Philippines], and then not very long after he was a prisoner, and when the Americans went back to the Philippines—because then when the guy left, General [Douglas] MacArthur, he said he shall return. When they *wen* return, oh, they bomb, they shell all the place where they figure had enemy. My dad was included in there. So later on when my sister guys, they found out that he died, then they wrote to me, let me know what had happened.

But then right at the same time, they need cash. They thought over here, gee, you find cash on the tree or something. Oh, and I was having children, yeah. I didn't have much savings. 'Cause I just starting to have family, eh. But my sister said my mother was in bad shape, eh. So I don't know. They possibly had use all their cash, they wanted some more cash. I guess they borrowed from somebody, relative maybe. And then because they knew that my dad had owned property. . . . And later my sister had let me know that, after knowing that my dad died, they found a will. My dad was pretty smart. Yeah, he thought about making a will, eh, for my brother older than me, myself, and my sister. Six, how you call that, parcels, just like six lots. He divide 'em equally among three. So each person get two, two, two.

Then when they couldn't get any cash from me, and my mom was in really bad shape. Then later on she pass away. Then after she [CA's mother] passed away, my sister, just to prove that she passed away, they even take one picture, one whole picture, get all my sister, the relative, and the coffin right in the center. And in the letter she [CA's sister] say that she [CA's mother] owe a lot of money to somebody, eh. And they never tell how much, but. . . . So they wanted cash to pay back the debt. So the only way I can figure out was I had property there [in the Philippines], and I figure that's a lot of help if I give up my property,

eh. So I went to Maui, one time I went to Maui, I went to see this county attorney, and that's all politics. So because he county attorney, he get in office through our help, our vote. I went in there, I go talk to him. Make out a power of attorney and he paid the clerk for stamp, county clerk stamp 'em, ship 'em over here [to Lāna'i]. I went to have 'em notarized, I pay three dollars and I get a big brown envelope, bring 'em post office, put 'em on the scale, put plenty stamp, send 'em, *pau*.

My sister lucky. I think she sold one [lot] and I suspect that she kept the other one. Because all of a sudden they no stay too long in Hawai'i, hey, these guys, they well-to-do, boy. They better [financially] than me and I was long time here. See. (Laughs) And now she get two daughters, yeah two daughters that own three homes each. Each of the oldest daughter and the one in between, yeah, the third one. They each own three homes.

JS: Well, what about at the beginning of the war? You know when the Japanese had bombed Pearl Harbor, and bombed and if they hit the Philippines and stuff like that, were you aware of those things?

CA: Yeah, I was aware.

JS: And what did you think about them?

CA: But I didn't have much to think about it, because like I told you [during the break] when we was eating—didn't I mentioned about the Japanese girl [and other personal problems]. That's what was happening, so it didn't bother me.

JS: You weren't worried about your . . .

CA: Yeah, I didn't. I figure nothing going happen to them. And well, although that's what I had in mind, but unfortunately my dad, you know, got hurt and that was it. That was the end.

JS: How about the Filipino community here on Lāna'i, and even yourself, was there any change in the relationship between Filipinos and Japanese because of what was happening in the Philippines?

CA: Yeah, I could sense that lot of the Filipino people, those days, the early part, they didn't care to mingle too much with the Japanese people. But then I had notice the Japanese people was well-organized, way better than the Filipinos. 'Cause the Filipinos among themselves, they fight each other, criticize one another. So hard to [organize] you know, the relationship was poor in comparison with the Japanese community, within the community. Later years, then they find out, then they find out. Eh, see, they can do something like that. The Filipinos—the population of Filipinos was getting more and more and more. Just like outnumbered the Japanese people in the community. But then like I say, the relationship was real poor at the time. Most of the people from the management side, just like they try to control the majority of the Filipino people, eh. But then that's later years, yeah. Especially after we went strike, then we took over. That's when we took over, yeah.

JS: What about you personally, how did you feel about the Japanese, other Japanese workers?

CA: I didn't—it didn't bother me because I even ask one friend of mine, I was working at the pier

at the time, I mentioned to him, "Eh, how about you go with me go talk to my [Japanese] girlfriend's parents?"

He never like the idea. I guess his different [view was] anti-mix race. He's against the mix racial marriage. So when he told me, "No, no, he [I] no like get involved," I knew he was [against mixed marriages]—although he was good friend with me. . . .

JS: He was Filipino?

CA: No, Japanese, Japanese.

JS: Japanese.

CA: And way older than myself. I just wanted somebody to accompany me, 'cause already I talked to the [girl's] mother at that time. But since he [CA's friend] turned me down, oh, I might as well go myself. I went by myself. Later the old lady go see one police, Japanese guy, and the police looking for me, talk to me. He advised me to lay off because, "You wait one year and she don't need the parent's consent [to get married]," the police told me.

"Oh, okay."

"If they no come see us again we not going bother you," the police told me.

"Okay."

That's when she [CA's Japanese girlfriend] told me, already they had somebody went there for matchmaking, eh. But good thing I didn't pursue that kind [of marriage]. Because then what my wife [at that time CA's other girlfriend] would have done? She might (laughs). . . .

JS: So in terms of---so you really didn't have any problems with the Filipino-Japanese relationship?

CA: Yeah, I personally didn't have anything. Because I was treated all right. And then, no, no, as far as I'm concerned, no problem.

JS: Did some of the other Filipinos. . . .

CA: Yeah, the other Filipino people, especially the kind of older guys that hard to talk story with, that's the people they kind of, they get some kind of hatred in them that hard to try wipe 'em out, until later years. After we got organized [in unions], that's when everything smooth out, then they understood.

JS: So were they angry at all the Japanese, even the Japanese American, you know the younger ones, or was it just the older Japanese that come from Japan? Do you know if that made a difference?

CA: No, I didn't notice *da kine*. They had a hatred for certain individual. Here, I didn't notice anything like that. It just the thought that they were, what do you call, management people, yeah. So long as they don't sort of abuse the people that they supervising. The guys working

under the certain individual [supervisor], I don't think it's proper for them to get angry or criticize. He just gotta do his job and you gotta do your own job.

JS: So these management people you're talking about, they were Japanese or the. . . .

CA: Lot of them were Japanese. Lot of them were Filipino, too. Yeah, so both, both side. Yeah. Here the—as far as the people that live here, down here, we cannot associate with people living up on the hill up there. The people live up there, the hill up there, that place used to be called Snob Hill. [Snob Hill referred to the area of homes where Caucasian managers isolated themselves from the workers.]

JS: That was most of the White managers, supervisors?

CA: Yes, yeah, yeah. You know, the Hotel Lāna'i, that used to be the boardinghouse for them. That's how it was. So only them can associate with the White nurses. And that's how it was. And when they get party, it's all them up there. They make, they party up there and stay there. So when they [we] party down this side. . . . Shee, at first over here, the store right up here, the corner, used to be a boardinghouse, and pretty big hall, about half of this they use for *da kine*. Just like hall. And one side used to be a bakery. So they ask the company if they can use that building for wedding party or something. Well me, I had ask for the gym [for CA's wedding party]. I get the whole—all the people that live down the pier and almost half of the community, they knew me. What made me more to ask for *da kine*, the people that work, you know, for the company, plus the chef in the boardinghouse where I used to eat when I was single, he keep hustling me, hustling me, "Come on, Pete. Eh, no worry, we fix you up."

So when the time came, I went to see this chef and he tell me, "Okay, you go up there by the store, tell 'em you like two, start off with two quarter hind. Get *da kine* big beef eh, two." And we had one pork and I think the pork was one dish. One whole pork make one dish out of. . . . Just like, how you call it, catering kind [of dish]. They had cook 'em at the boardinghouse over there and they transfer 'em down to the gym, they go behind the gym. And from under the gym, they get one small, underneath the stage. They open up one big *da kine* window-like and all the food come in through there. And put in a big tray and get four long tables. Half of the gym was used for feed the people. The other half was guys interested in dancing, they can do their thing over there.

JS: Okay, let me change this one.

END OF SIDE TWO

TAPE NO. 22-79-2-93; SIDE ONE

JS: This is a continuation of an interview with Mr. Pedro Agliam. Okay, we were still talking a little bit about the war and the Filipino community and the Japanese community and things like that. Did the Filipino community as a group do something for the war effort? I know you said a lot of people volunteered for army type of work, right?

CA: Yeah, yeah, yeah. Yeah, weekends we get drill at the ballpark. Today it's not the ballpark, get housing over there and a big cafeteria. That used to be a ballpark. That's where used to have weekend, get drill. If not drill, they get baseball game going. And we had one bandstand, bleachers, and the Lāna'i community band provided by the company. And the instruments all by the company and the bandleader was paid by the company. And so had lot of recreation going on. The company sponsor . . .

JS: During the war?

CA: Yeah, even during the war. Yeah. Before and after the war going on, still had baseball league. They had several teams, you know, competing with one another. And then when get county fair at Maui, the winner go over there and go challenge the Maui guys over there.

JS: And they still had these fairs during the war years, too?

CA: Yeah, the county fair was, still had yet those days. [The annual Maui County Fair was canceled from 1942 until its revival in October 1946.]

JS: Well, what other types of recreation was there during the war years?

CA: Well, they had boxing, young man join boxing. They had volleyball. They had *da kine* two-man, you know, volleyball, and only two. They were good players we had, used to get. Had some players they come from Big Island and they challenge the people over here. But they bring all good kind [of] guys, too, from Big Island. Guys, they [watching] on the outside and they tell, "Eh, I get so much [money]." He like take me on, well that's up to him. Show 'em the money and. . . . Those was people that could afford.

JS: So what about the volunteer group then, what kinds of things were they doing? Oh, you were in this volunteer group, right?

CA: Yeah, I was with them but they had, just like once a month, something like that, they pick after they had go through everybody on the target range, they knew exactly who the best for shoot, eh. Target shooters. They pick the three best. One was a businessman, Filipino guy, old. The other one, management people, people from management, Portuguese guy, tall. The other guy was Filipino, my brother-in-law. Three top shooters. They used to go once a month. They go on the boat, *da kine* sampan, I don't know who own. I don't know the county pay or the company pay. They go and they stay overnight and then they come back. They go Moloka'i, they go challenge the guys over there. They go Maui and they stay overnight and challenge *da kine*. I guess that's same kind [of groups], within voluntary group, eh.

And that's how when they go practice, way before they go, one week before they go [compete], they gotta go have some practice down the target range. So my brother-in-law call me for go put up the target for him. They get a target pit, we go in the pit and push up the target. After they shoot. . . . They tell us how many rounds they going shoot, eh. And then, after that we hear quiet, we pull down the target. We patch, patch all the target. And then we push 'em back up. And if in the bull's-eye then we put up the black. Push 'em up, you know, we get one plate nailed to one wood eh. Push 'em up and we mark. They, how many. . . . They prone, like lying down, they sit, and then they standing. I think twenty rounds, more I

think. Oh, by the time they pass 'em over to us, the gun is hot. And lot of recoil. But just for the excitement I go. I like the practice, too.

Three of us used to go. One of them was the guy that, my friend that beat up the crane operator. The one that I had mention, down by the harbor. He was one of the guys that every time that get practice, he was one of the guys that go down there. Because he know that when they finish, they going pass the gun over to us and they go over there and mark the target. So we try keep ourselves busy.

JS: So it's more like competition kind of things between the islands and the groups?

CA: Yeah, yeah.

JS: Did they do very much in terms of for the war effort? You know, did they---I know that you folks had to train with target training and things like that, but what other kinds of volunteer work were you folks supposed to do? Or was it just to prepare for. . . .

CA: That's about it. Yeah, just to prepare just in case get invasion. They just give you the weapon, you supposed to know what to do with it. Not just let hold and don't know what to do with 'em. We were trained to, you know, learn how to use the weapon, the gun. That's about it. Other than that, later on they move out and then had the National Guard people came in.

JS: So the volunteering, that was the Hawai'i Territorial Guard?

CA: No, just the island. Just the island itself.

JS: So did the group have a name, then? Or was it just a volunteer group?

CA: I guess, Lāna'i Volunteers, I guess. Lāna'i Volunteers group, I think. Because was---mostly was Filipino people. But had Hawaiian, Portuguese like that. Had. So cannot be Lāna'i Filipino Volunteer. Cannot, cannot be, because had mix race inside.

JS: But not Japanese?

CA: No, no, not. Only Japanese well, they stayed out of it. Because I guess, inside they felt they were hated by some of these guys. Only thing, they don't come out with it. But they just feel that they not wanted like. Me, I didn't care. It didn't bother me. I can get along with anybody. And worse yet, some of the Filipino guys, they hate me because I was good friend. . . . I had one friend, eh, Japanese girl, and we have to ride old kind [of] truck. Take you one hour go down Keōmuku, and wasn't paved. Or down Mānele. One hour for get down, take about hour and a half for reach back up. The road bumpy. Oh man, you ride in *da kine* big truck, just like get fence right around. Get one step in the back. You climb up the step, eh. And then get the gate, they close the gate, they put up the step. And you stay over there, you bring your own lunch. So my friend and I used to go together. And our friend, both of them, they tell us, "No worry, we take care the *bentō*."

JS: This is your Japanese friend?

CA: Mhm. And people they see and they talk behind our back, because small community. They see me and my friend go, eh. What make it worse is had war, eh. But for us, me and my friend, eh, didn't bother us. We just go. Because those days, every Saturday, get dance at the gym. Some of them come over there ask me, ask me dance. Oh. They see me taking a break, "Eh, come on. I going be embarrassed otherwise." So I gotta stand up because I no like them feel embarrassed, eh, I turn them down, eh. So there's nothing like that anymore.

JS: So were you, you know when you were going out with your Japanese friends and things like that, were you ever stopped by the military police? Or I mean the military people?

CA: No, no. Because we don't go home late nighttime. We didn't. Because the dance, noon. By the time the sun going down, everything is over, everybody gotta go home. Even the theater, matinee, about two o'clock. So within two hours maybe, the movie finish, eh. So by the time two o'clock, come four o'clock, four-thirty start again. Then by six-thirty, just coming dark again. Finish, everybody come up, come out, going home. Straight home.

JS: Because of the curfew?

CA: Yeah. For when I was single, gotta get on the bus, go back down the pier. Work down at the—I live down there. On the bus, you miss the bus, that's it.

JS: But was the military---did you folks really notice their presence other than them just being here? Did you folks associate with them at all?

CA: Well, had [military] people that were stationed down at the pier. Even during working hours. They had one, how you call that, sandbag *da kine*. And they had one machine gun inside. And we was working, middle of the week now. And whale came close to the breakwater, eh. This stupid guy, the whale come up, rat-a-tat.

Had one Hawaiian guy, kind of old man, eh, he tell, "These guys going feel sorry. He shouldn't do that." Sure enough, boy, that night big kind [of] wave. They had to abandon that place because the water was going over, over even including the sandbag stuff. They had to carry the machine gun and all get away from there (chuckles).

After that incident, the old man and me we talk story, he tell me, "See what happened?"

"Yeah."

"*Akua* (knows)—if you not supposed to do 'em, he going get it."

I just don't say nothing, I just smile.

JS: So once the military started leaving the islands, did you folks feel any effects of that? Or was it just everything the same?

CA: Yeah, everything was, yeah. Because after they left—because most of them were all White. When they left, then local people came in. That's the National Guard men, within Maui *da kine*. And one of them was resident from here, one of those guys in that group. And local guys, so mostly Hawaiian, yeah. When you look at 'em, either part-Hawaiian or Hawaiian.

All mix kind [of race], eh. But to me, didn't bother because we get along with local guys. Even during *da kine* when had all the servicemen, the White guys. Get dance like that, they come on truck, eh. One truckload. They get on the floor once in a while. They make friends. To me, I figure, don't bother me. So long as they don't step on your toes, that's all right. Just make friends.

JS: So did you make friends with some of them?

CA: Yeah, some of them. Make friends with them. Every now and then we see 'em down the pier where I was working, when I was working down the pier. By the time I got married [in 1943], I think they hardly was around already, the White guys. Was mostly the local guys.

But it's something though, when we like get together but no can. [CA is talking about his relationship with a Japanese girlfriend.] Worst yet, the mother tell, "Shee, too bad you not Japanese. Right here I would tell you, yeah okay [to get married]. But too bad you different racial."

I no can talk. She [CA's girlfriend] wanted we take off go Maui. Aw, shucks. And then I think, nah, I no more family there already. My mom left, my dad left. Gee, hard eh, to *da kine*. I still gotta go find job yet over there. Whereas if I no go away, I already had job here [in Lāna'i]. So I tell, "No, either we right here or not at all." And sure enough she accepted the, how you call that, matchmaking. But after that I just tell, "No hard feeling." We had a wonderful time. Only thing, the husband never like the idea every time I ask her dance. Maybe he no like the idea just looking at us and holding each other close, eh (laughs).

JS: So did you keep your friendships with some of your Japanese friends then throughout the war?

CA: Did I what?

JS: You kept all your friendships with the Japanese?

CA: Yeah, yeah.

JS: Were you working with a lot of Japanese, you know, once you moved to the pier and things like that?

CA: Yeah. Even during the war, had some Japanese American boys working over there. Mostly big guys though. I work with them when I was single until first year I get married. I join football team, barefoot league, 125 pound. Weight limit was 130 pound. So I was just under 130, so to me didn't matter. I just can eat whatever, all I want. Not like some other guys, they gotta reduce, eh. They gotta starve to hold their weight down. Me, no, I just eat all the steak I can eat. And it didn't matter to me the guy more big than me. Nobody scare me, those days [I] young eh. And our coach tell, "Eh, you condition up, hard to get hurt. Your body working and all the muscle come real tough." And for real.

JS: And this was also when you were working at the pier?

CA: Yeah, I was working at the pier.

JS: Did you notice any hard feelings between the Japanese workers and maybe the supervisors or the other workers there? While you folks were all working together?

CA: You mean down at the pier?

JS: Yeah.

CA: Well, not that I. . . . Had elderly, well I consider elderly compared with my age. I was young yet. Japanese supervisors. But I didn't notice anybody take it out on him. Because him being a Japanese, no. Because the supervisor above that guy, he was Portuguese. And nobody, you know. . . . Rather than the Japanese, oh, most of the guys they kind of gang up on the Portuguese guy. The top guy. The head of the harbor, the guy in charge. Because he get bad mouth. When he talking, just like he talking to somebody that he consider rubbish. Which is bad. Later on the years, they put 'em in his place (chuckles).

JS: Did you folks have any kind of organizing back then? Even though the union wasn't really formed yet, was there some kind of. . . .

CA: Oh, no. No, nothing, real nothing until somebody somehow had sneak in as one. . . . Oh, I forgot his name, Japanese guy. He came in to work for the company here. And I didn't know till later that he was an organizer. So mostly the first guys he contacted was the guys that driving truck and the guys that work in the shop.

JS: And this was after the war had ended?

CA: Yeah.

JS: So you were already a truck driver then?

CA: Yeah, because I was a truck driver from '45. That's about, you know. . . . So by the time come '46, that's when people came in from PI [Philippine Islands]. Shee, that's when I found out that guy was an organizer. And then the ones that he first organized, they try to drag me in with them. They said, "Oh, going get class, *da kine* steward seminar. We go, we go attend so we know what the hell is going on." So little by little they try to convince me go with them, little by little. Then all the more I go.

And then the instructor, he keep saying, "If you get any question, put your hand up and just ask the question." And I did that many times, you know, and this guy, they take notice, eh. But that's the only way you going learn. If you don't know about something and you want to know, you interested in knowing, you put your hand up and you ask the question what you want to know about. And then they going give you the answer right there. And you keep on doing that, you going learn more and more. That's what learning is about, eh. So I keep on doing that. Later when they went on strike, the first time we went on strike, that's the one was violent, only two weeks. [On July 11, 1947, Lāna'i took part in a territory-wide pineapple strike which lasted about one week and was marked by violence.]

JS: That was in 19—?

CA: Forty-nine [seven]. Yeah, that was 1949 [1947]. Just like we only went to class. Learn about

the union, learn about what is a contract. All that kind [of] stuff. So by the time came '51, when they talk about going on strike, at the meeting, I look at the guys sitting there and I think, "I wonder if only mouth they doing?" This guys only strong talk, when actually you gotta do 'em. I just put my hand up, "Eh, no look at me because I get family so you count me out now. If you can, I can. I go all the way with you. There's no turning back once we get started, you gotta go all the way for win, not like what happened last time. Not like that. That's not the way to do it."

JS: So this is the seven-month strike [of 1951]?

CA: Yeah.

JS: And you folks were already organized by then?

CA: Yeah.

JS: You folks were organized by the 194[7] strike?

CA: Well, well.

JS: Or was that just starting?

CA: Yeah, from there we start forming the. . . . Because after the 194[7] one, because I saw actually what had happen before the strike. We go up to the bank, the guys come get their cash and we go ask for donation to build a strike fund. That's not the way to do it. You gotta prepare way before the strike, so I was one of the guys that insisted we gotta build a—we no can say strike fund, we had to call it trust fund. But actually that going be used in case of strike. Yeah. I was the guy who mentioned that and I insisted even to the guys in Honolulu, there's no way you can get enough if you only ask for volunteer. Volunteer not going to work. You gotta make everybody gotta pitch in. So payroll deduction is the only way. And that's how it went. A certain percentage, small. Everybody little by little, little by little. Today hundreds of thousands of dollars. When I retired, before I retired, they had shee, way over \$200,000. Way over. I don't know how much now, but they use plenty money for send delegates from here, go attend the convention. They allotted to use so much, the local [union office] going pay. And not enough, get some more guys like go, they take out from the trust fund. They just go get money and use that money. I don't know why.

Because when I was still active, I was vice-chairman at the time here [on Lāna'i], Shiro Hokama was the chairman. When came twenty-year anniversary of the ILWU here on Lāna'i—what that, '46, so that means '66, twenty years. We invited Jack Hall, we invited John Burns, he was governor already that time. I was the general chairman of the whole thing. I had planned everything out, and we get meeting, officers' meeting, call the steward, all the steward, council.

I come with one paper plate, eh, big paper plate. "Here, I show you what I think. You guys tell me if you guys disagree or what. Here you get [on the] paper plate, rice, *kālua* pig, beef, barbecue beef, get '*opihi*, or what else, Filipino-style one. Some guys they like 'em with blood, eh. There you are, right there. One plate. You like rice or poi, you get choice." That's how I went.

And everything including---the '*opihi*, I had organize the crew for go get two times, we went two weekends. I organize forty-five women to shell the '*opihi* because when they come back, *da kine* big kind [of] *tarai*, the tub, full with '*opihi*. You know the meat, we had eleven gallon, you know *da kine* big mayonnaise gallon jar. Eleven of them. You never heard of that kind [of] luau [*lū'au*] that at one party they put out, dish out ten gallon '*opihi*. This was the first, yeah. And you no forget the thing. The guys, they was surprised. It cost the union whatever it cost to buy fifteen case of beer for that eleven gallon of '*opihi*. I was the brains behind that, yeah. I hustle the guys and I hustle the ladies. Eh, certain afternoon you come there, twelve o'clock, twelve, twelve-thirty, be there, no come more late. Because that's our party. I tell 'em, "That's our party. We gotta get together and everybody go do something."

JS: So this was after you had been in the union for quite a while. So you basically started getting involved in 1946, when the Filipino immigrants were coming in. Is that when you first started getting involved with the union?

CA: Oh, yeah. About somewhere around there. After, after.

JS: After they were coming in?

CA: Yeah, after. They were in already and then had some of them that because lot of them, they come and they, I don't know how you put it, they claim they went through so much education. So me being a dropout, I wouldn't try to compete with people like that. If they that educated, let 'em lead if they want to. If they can. So, but then afterward I find out, when we went through seven months of strike, those guys with better education than me, kind of hard to compete with me because the guys [other workers], they back me up. The majority of the guys, they see me, what I did during the strike, and the way I speak, yeah. Already they no care, even if you tell 'em, "No, no, no. I no like."

"No, we like you to be there." They insist [that CA help with union organizing]. Especially the older the folks.

JS: So who were the leaders then, of the organizing? Were they other Filipinos or were they. . . .

CA: Yeah, they had other Filipinos. Maybe at that time, I don't know if one or two years or same age like me. But the way they talk, they speak like they educated people.

JS: From Hawai'i though?

CA: No, they was educated in the Philippines and came here, see. So when they call membership meeting, we used to get our meeting at the old gymnasium. We all get over there. See, those days, early days, I couldn't speak in front the public. I kind of hold back. Although there's something that I want to say, but I didn't have the guts to come out with it yet, at the time, not until I really got involved, the second time we went on strike, the seven-months one.

JS: So what were the---the 194[7] and the 1951 strikes, they were very different in terms of violence, right?

CA: Yeah.

JS: Was it, the strike, mostly because for pay or working conditions?

CA: Oh, they were working conditions and a lot of different classification supposed to be upgraded, the company didn't bother. The pay, we wanted [a raise of] twelve cents [an hour]. They [the company] say right there, "Ten [eight] cents and nothing else."

JS: That was for which strike?

CA: The '51. And almost a similar kind [of] demand we had, '4[7], the one lasted two weeks [one week] was similar kind [of] demands. But they had hire scab. That's what we couldn't hold our people, you know, "This is a nonviolent union." Those days you cannot tell like that because these guys, they just going broke loose and going [be violent].

JS: That was for the 194[7] one?

CA: Yeah, but we had learn our lesson at that time. Management people, the lower management people that get involved day-to-day kind [of situations] with the workers, that's the people that told to the top management that if there will be another strike, they told management that they won't allow themselves to be used, yeah. Because small community and everybody know everybody, so hard, eh. So that's the reason why. It was a peaceful strike, everybody have to manage on their own. But we workers, we wasn't too worry about starving, because we had from the Mainland, all over the place we had donations, contributions like that.

JS: But the 1951 strike was just a Lāna'i strike?

CA: Yeah, just Lāna'i alone.

JS: The 194[7] one also?

CA: I think so. [The 1947 strike was industry-wide.]

JS: So the big difference then was that the organizing, and people had learned their lesson from the first strike?

CA: Yeah.

JS: So it [the 1951 strike] was a lot more peaceful?

CA: Yeah. Instead of using a lot of the cash bailing out people, we used the cash for food. Feed the members and their families.

JS: And that's why they built the cafeteria, or I mean the food. . . .

CA: Yeah, the dining room, or the bamboo dining room. Somebody had take one picture of that place. I think I saw one time. I don't know who, but we used to have movies. Sometimes twice a week in that, you know, after dinner is done already, everybody had dinner already. Then later when they finish their work, the chief cooks, all the workers [have] free time, then they bring out the projector, they run the movies. So we didn't have to worry about going up to the theater. We had movies right there.

JS: In 1951, was also the year you became a union officer, right?

CA: After the strike, yeah. [CA was elected vice-chairman of ILWU, Local 142, Unit 36.]

JS: After the strike.

CA: Yeah.

JS: And how did you eventually, how did you get that. . . .

CA: Gee, I had the hardest time to, how you say, adjust myself, my personality. Gee, I couldn't—I told them, chee, I was getting the hardest time communicate with my father-in-law or my mother-in-law guys. Because once I get into top office like that, I gotta be able to communicate with them. So I was forced to learn from them, my father-in-law guys, my brother-in-law. I gotta ask them, "Eh, what did he say? What did he mean by saying this and that?"

JS: You mean learn Ilocano?

CA: Yeah, that's the part. As far as English, I didn't have much problem, although I was a dropout in early years of schooling. But shee, but I had to learn and I did learn fast, you know. Because I had already get in contact with some of the guys that I teach drive. Driving, eh, teach them driving. So talk story with them and then they tell me certain words you can say it now in this term. But you can say the same word, but that going mean different. I had to understand all *da kine* stuff, you know.

JS: So you were a really good link then, between the English-speaking and the Filipino [Ilocano]-speaking?

CA: Yeah, that's why I got stuck for twenty years. That's why they didn't want to let me go. Even after I lost one [union] election, they wanted me to go back. They came to see me. In fact, one of the guys that had organize to, help organize the guys that wanted me out [of office], he admitted to me that he was one of those guys that had organize to get me off. He admitted in my face, down at the airport. I came home from charter commission meeting from Maui, two guys was waiting for me at the airport, trying to convince me because we was getting into *da kine* election of officers. So they hustle me to get into the act again. I tell 'em, "No, sorry. I not going to be used again. 'Nough, I had sacrifice twenty years that's. . . . I think I did more than my share. That's about time I stay home with my family." Because all those years, the union come first. Gotta be one wedding or one funeral, otherwise union first. If only birthday party, forget it, I going union. That's how it was with me.

JS: So exactly what kind of duties did you have as an officer? You know, what were you supposed to do?

CA: As a vice-chairman, eh, your number one job is to organize. You gotta keep the organization solid as much as possible. And I think that's the reason why, as far as politics, that had lot to do as far as Lāna'i because we were, you know, especially those days, I had just about learn enough to speak in Ilocano. So. . . .

JS: And those were the years when you said, you mentioned before [in the pre-interview] that you and Shiro Hokama, right, were kind of alternating the chairmanship?

CA: Yeah, the early part, yeah, the early part we amongst we. . . . Just he and I, we had that understanding that, you know, I think we should do this, do that, you know. And that was one of the things, the early part. Because then we can take turns, the chairman, when get negotiation, the chairman is the one every time gotta go, eh, attend. And he going get stuck, the chairman going get stuck being a member of subcommittee, negotiation subcommittee. And sometimes not only subcommittee, you end up sometimes sub-subcommittee. You know from the subcommittee, kind of big group, from there only four guys maybe, and that's all.

So I tell him, "Better we make, you know, like how we talk about [taking turns as chairman]. This election me, next election you, you go, yeah." That's why one year, I got stuck. Concerned shop guys, and me I'm not a mechanic. How you call that now? They get *da kine* they go through just like school. There's a name for it.

JS: Apprentice, apprenticeship?

CA: Yeah, apprentice, apprentice program.

JS: Apprenticeship.

CA: That was the subject of the negotiation, including the shop people. So because [I] being the chairman, he [Shiro Hokama] tell me, "Nah, you gotta go, you chairman."

I tell 'em, "Nah, but it concerns you guys that work in the shop."

"Nah, but no can help, you chairman, you go. They not talking about the technical kind [of] stuff, they talking about the in principle kind [of] stuff. They no can get around you. You know what they talking about," he tell me. So I got stuck. And now, every time I come home I call 'em up . . .

(Telephone rings. Taping stops.)

END OF SIDE ONE

SIDE TWO

JS: Okay, we were still talking about the union.

CA: With Shiro. Yeah. Now.

JS: And so you were a union officer and you were representing Lāna'i, right?

CA: Yeah.

JS: And that was until 1970 about?

CA: Yeah, something.

JS: Around there?

CA: Around there.

JS: And all this time you were still a truck driver for the Dole company?

CA: Mhm.

JS: So how did that affect your work though, being a union officer and having to work? Did you have enough time to do everything?

CA: Well, being a union officer, it's a nonpaid [nonpaying] job. You do everything for love and that's it. It's not a paid official. That's voluntary. You providing service, yeah, and lot of times it's a forced kind of thing. You forced to do it. Otherwise if you don't do it, you not the leader. No make sense they call you one leader, you not going do nothing about it. Well, that's how it was. It was a nonpaying job so not too many people were willing to do it.

That's why, to me, between Shiro and I, good thing I had associate with people like him and his brother [Goro Hokama] 'cause they bright, they smart. I learn a lot from them. When they stay around, we no care who we going meet face-to-face. If we going argue with the top management, we no care whether the guy president, vice president of the company. It didn't matter to us. As long as we together and we know what we talking about, yeah. And this kind [of] guys, you no can go over there and tell, "Oh, I think it's supposed to be like this." You gotta be specific when you talk about something.

JS: You know, working for the same company all those years, how do you feel things changed from before the union and after the union?

CA: Yeah, well, let me give you one example. This came from the mouth of one Filipino, elderly supervisor, he taking care us, he supervising us. And we can talk story because odd job, slack period with the hoe, cutting grass, eh. Just odd job so. . . . He tells me, and he knew I was involved with the union, officer, he tell me, "Eh, Pete, you know before when never get union, shee, the management people, all get horn. The worker talk too much, just like one billy goat, going bump the guy with the horn eh. But today, it's not so, it's the other way around."

(Laughter)

CA: Then I think, yeah, you got a point there (chuckles). And for real, that's how it happened. Only the top guys, yeah. We no talk to the guys underneath, you know the underneath guys [the direct supervisors to the workers], kind of little bit hard to talk to. We go one step above or two step above, talk to this so-and-so guy. Convince 'em, "We no like go up there [to top management] now. You going face us up there, conference room." Which they no like. Because when we go to the top management and we going mention about what the grievance is about. Then the manager, he going down and down the ladder and he going pin down whoever was it. So lot of them [lower management], they try to get away from that kind.

I used to contact Japanese guys. They under the top management, they underneath. I tell em, "Eh, you know, we get problem, eh, whatever problem we get you know that whether it's directly or indirectly, going involve you guys, eh. Going affect you guys. Whatever affect us going affect you guys. How about we go talk story? I'll get some beer. Come down over the house, we talk story about it." That's how we iron 'em out.

And I think some Filipino guys, they think what I was doing, bad, eh. But I did that because of the relationship within the management and me being a top [union] officer, yeah. I don't want to see guys, whether the guy Japanese or Filipino, the low supervisor get hurt. So I try correct 'em by telling his supervisor for tell 'em, "Eh, you better correct yourself." That way he not going to lose his job. Yeah, because if you bring 'em up to top management—more worse my friend, just passed away, ho when he talk, boy, he's not diplomatic kind [of] person. Not like Goro. He rough. When he talk, man, real rough, but me, I look around, look around. Yeah, he don't give a damn, yeah, yeah (chuckles). When he talk he just come out and say it, yeah.

So that's the reason why they like me, lot of these [lower] management people, because some stuff I figure unnecessary to bring 'em up there, we only going up there spend time with top management and raise hell with them. That way no need. Lot of times we come here [to the ILWU hall], we meet conference room. Lot of times we come here, the store still open, we go in there buy beer, put table out there. Drink, talk story. No job, nobody talk about job. Just talk story about something else, fishing or hunting or what. That's how it was.

And to associate with people, Shiro was the guy that insisted—he the one break me in. I was all the way prolabor, antimanagement from the beginning. I didn't want to do anything with management people. I mean the beginning part, until as years go by. Then he convince me, we go meet with the guys and then they said they like get together with us after the session, eh. Okay, we fight them tooth and nail at the conference room. But, whether we come here or one of those management people, they invite us to their place, we go. See, that's how it supposed to be, eh, you know small community like this. That's how it supposed to be. The way you get the relationship, eh, within the community. You can't ask for more.

That's why I was willing to serve, you know, when we first organized the band booster club here on Lāna'i. We were [among] the first in the state to organize a band booster club, yeah. And they put me in charge because I was a truck driver. They put me in charge of transportation. So for transportation, I had to go talk to the top management for use of the trucks, the equipment. And I gotta convince the drivers, me being a truck driver and a union officer. I have to convince at least one dozen people volunteer the service. No ask for pay, free. We do the job, free. What more can the community ask, eh.

We go down the, you know, we get how you call that now, we get concert, band festival. I think the third time we had, first time was 370 [people] or something like that. Then the next time around we had about 500, that includes chaperon. The third time, we had 'em again, 700 people. You gotta ride truck from the airport to here. They all excited, the children, ride truck. Eh, I was in charge transportation. Oh, I look the high school children in the band, they gotta help the driver that in charge of the baggage, eh. "Eh, handle 'em good. You no like yours, somebody throw your baggage like that. Make 'em good. What if something broke inside there?" I scold them, eh.

JS: So this is picking up bands coming from the other islands?

CA: Yeah. We had from Big Island, Konawaena, Konawaena High School band came over here. Maui. Most of 'em come from Maui. Had Makawao, Kahului, Baldwin High School all went, too. I think Lahaina Luna, then I think had Lahaina Luna, too. And then had one from O'ahu I think came over. Oh, they was surprised. They think, how the hell we handle, you know. The big kind [of] jet, the Hawaiian Airlines jet, every half an hour land at the airport. We gotta take off, come up [to Lāna'i City], unload. We know just exactly where to drop the people and where to bring the baggage. Because we had planned that over and over. I go to the meeting, attend meeting, eh. The transportation and the housing gotta get together.

So what we did, we had *da kine* color, you know *da kine* ribbon stuck to your suitcase or whatever your baggage. For maybe Makawao, as an example, the color supposed to be maroon ribbon stuck to your baggage and then the other school, Baldwin High School, different color and so on down the line. That's how. And I get map, I give to the drivers map, so we know exactly where they going stay. Boy, we fill up all the dormitories. And we make the concert, I think we had plan 'em mostly before the summer season. Because summer season cannot, we get all how you call that, dormitories all filled with seasonals, eh, coming from Mainland, Utah, Idaho. Hundreds of them.

JS: To help on the plantation?

CA: Yeah, help the plantation harvest and mostly planting. They were real farm workers. They hardworking people. And from O'ahu, girls, they live right below my house, that building right below my house, all girls (laughs). Once in a while they get boyfriend, eh. Eh, the boy go over there, he no can go inside the house. The girls not allowed to bring the boyfriend inside the building, eh. So they stay outside by the porch. Oh boy, just like you watching TV.

(Laughter)

CA: Sometime I pass by, I look this guy, I tell, "Eh, you can go in the movies." (Laughs)

JS: Well, you know, you did all these organizing and helping the union so much, why did you leave them? Why did you leave them in 1970s?

CA: Because I was already voted out of office [for vice-chairman]. When they had vote me out of office already, personally, I felt, "Shee, if they never have the confidence in me up to that time, I think I did enough. I did help enough."

JS: Do you know why they voted you out?

CA: Because had a lot of younger people.

JS: So, just the kind of changing?

CA: Yeah, they wanted a change in the face as far as top officers. They wanted that. In fact, they had go around with the petition sign, make people sign. But the petition, the heading, they made false charges that say in effect, well, to what the wording was, accusing the officers of not helping when they [union members] ask for help. It's like the officers didn't care to help.

That's the kind [of] charges.

We had one stop-work meeting right in here [the ILWU hall]. The whole building was full. Had people outside, couldn't take everybody, had lot of people outside, both side of the building. Had the top officers, ILWU, the president [of Local 142], Carl Damaso at the time, and Secretary-Treasurer Newton Miyagi, they also came here. They conducted the meeting because they figure was serious, eh. They saw so many names on the, you know, that had sign the petition. But I had one copy way before the meeting. They sent me, the local officer sent me one copy of the petition. I look at some names, eh. Right across the street from my garage, he sign, the wife sign, the wife was working in the store. And then one other person, I look at the name, he sign, the wife sign, the kids sign. The kids go school. They not member of the ILWU over here. So all the more I get suspicious. And I read that charges. Nobody came to ask for help, you know. In my mind I was thinking, "How can be? Me, I honest. Why should I disregard them? If they needed help, really needed help, I would stick my neck out."

And me, I'm the very person that had organize the seasonals. First was only regulars, eh, workers. Then we had the non-regular, just a handful of guys, less than twenty [years old], younger people. They were considered non-regulars. That's the next guys that will become a regular worker. But then in the meantime, because was getting close to negotiation again, I was the guy responsible for organizing all the womenfolks, including my wife them. They were seasonals for how many year after year after year. They were considered seasonals. So they no more benefit. We ask for raise, we [the regulars] the only ones that get raise.

So in negotiation, Shiro was attending, he was chairman at the time here. I tell 'em, "Eh, you bring 'em up in *da kine*. Tell Jack, Jack Hall. Oh, we ready. If they [the company] like take us on, send labor relations, what you call *da kine* vote here." They like challenge us, the company—which never happen, they considered that we had 'em organized. And they were included, how many hundred seasonals.

Then as the years go by, had most of them, the very ones that I had organize, they go sign petition. They like get me out of office. They should have done it during the election time. Get me out of office and they put up one candidate against me. See. Because at that meeting that we had about the petition, the guy Carl Damaso, he read the thing, eh. You know he mention about the—because stop-work meeting so we got to do 'em just within two hours. Stop-work meeting. So he read the charges and then after he read the charges, I was way in the back and in center had one place where they put up one mike over there. I walk up to the mike and tell 'em, "Mr. President, the petition, the thing that you just read is nothing but lies. I debate with anybody here, I take on anybody."

All quiet, long time nobody talk, they look around. "And I mean anybody, I should repeat, debate on this issue. I say it's all lies." And I show 'em. I get my copy, eh.

Nobody. Then finally had one guy had the nerve for stand up. And he was one of those that had go out, make people sign. He stand up, he went to the mike, he said, "Eh, we want one new officer." That's meaning me for step out and they going replace me, eh.

Then the president, he smart, Carl Damaso, he no fool around that guy. "You folks missed the boat. You folks should have done that the last election. Now, you gotta wait for the next

election. The last election you had your chance that time, but since you didn't do it, you gotta wait for the next election. And you guys put up whoever you guys want for office, be your guys' officer."

So that's when these guys got together, then. . . . And right after that meeting, plenty of the guys, they knew I had the copy of the guys who went sign, eh. They knew I knew who the people, eh, had sign. Oh, they come to me, they apologize, yeah. They didn't know was all false charges, that's why they sign.

JS: So, did you run for the . . .

CA: No, I, that was . . .

JS: After that you stopped?

CA: Yeah I stopped. Right there and then I stopped.

JS: But you were still a truck driver right?

CA: I was still a truck driver, but then I was appointed as a temporary business agent because Shiro—although somebody else was elected to the office, yeah, Shiro, if he was here, he would be appointed as a temporary business agent. Because had new union officer, new vice-chairman so. . . . And they cannot communicate with top management. They never did have experience with top management. So both of them, the chairman and the vice-chairman, some pitiful.

And good thing, the guy Thomas Yagi had appointed me. Because when get problem, gotta go up there and meet with top management. If only them, they no can open their mouth, they cannot say even if they know what to say, they not used to, you know, in front top management. So it made a lot of difference. That's why good thing Thomas Yagi had appointed me to be temporary business agent. So once a week I stay home from work, maybe let's say Friday, yeah. Friday I go out to the turnout area, all the people, truck drivers, the pickers, the ladies, the men, I go right down the line. "You get problems? You guys get problems, eh, let me know." So any kind of problem. If I gotta go clinic or hospital . . .

(Telephone rings. Taping stops, then resumes.)

JS: Okay, so you were still working with the union right?

CA: Yeah, on a . . .

JS: Temporary basis?

CA: Yeah, on a temporary basis. They didn't like the idea. The guys, they felt hurt, you know, the ones that was in office, but then they couldn't do what they supposed to do. They couldn't face management. I had to go there and I the one be the spokesman for the group. Because the chairman himself, he never did attend one time while he was in office. The two years that he was in office, he never did attend one session, what we call labor relations sessions with the top management. Never did. He always get an excuse not to attend. That's how it was.

But I don't know how the people had confidence in voting for the guy. And that's the truth.

JS: So how long were you working with the union even on these temporary basis? Even up until you retired?

CA: No, until about maybe '72. Only on a temporary basis. Then from there on, I don't get involved already.

JS: So you were just. . . .

CA: Just ordinary member, yeah.

JS: And so then, you retired in 1982 as a truck driver right?

CA: Mhm.

JS: And so this whole time, even in the union, you were still driving the pineapple back and forth to the pier and from the fields?

CA: Yeah, from the fields to the station or down to the pier. All the way until I retired. Until the first day of February of '82. Because my birthday fall on the thirteenth [of February], so it's not beyond the fifteenth [day of the month]. If was beyond the fifteenth, then I could work the full month, but because before the fifteenth, I can just drop off already.

JS: So after you retired from the Dole company, then did you do any other kind of work? Any other job? Or that was it?

CA: They came to see me two years in a row for same job, same pay. My children they mad, they tell, "That's retirement. Retirement is once you retire you don't work anymore for anybody. You go where you like go. You go fishing or whatever you like do you go. Forget it, job."

JS: So they were shorthanded? They needed. . . .

CA: They were shorthanded and they wanted me over there. Maybe they wanted me just be another driver in addition to what they had, eh. Because they had, just before I retired, they stop complete, stop training drivers. So no sense I go work. They had made good use of me, yeah. And I was kind of fed up with the company at that time because we had some equipment problem with some trucks. This up-to-date kind [of] truck and we use air. You know the thing is thirteen-speed truck, eh. And only one stick, now. You get one button you flip from low you go. . . . Gee, I kind of forget already. Anyway, from low [gear] you go, get two more *da kine*. And you can flip 'em. And end up thirteen total, you know. Total speed. The transmission, they. . . .

The engineer, he no believe me, he side with the supervisor in Honolulu. You know when I say he side with the guys, the supervisor over there, of the mechanics, insist that the mechanic who had done the transmission job on a certain truck, he wasn't at fault. He did the right thing, eh. But I tell the engineer here, "No, he must have made the mistake. How come from first [gear] I go fourth, fifth, sixth, I go all the way to thirteen. When I come back down, when I come to fifth, she no respond. Why is it she no respond? That's because

something wrong with the thing because you gotta push the button. The air going do something about it."

And he insist. Okay. And then they send one supervisor at the time, mechanic supervisor, make 'em go with me you know. I take 'em out, I drive the truck, I demonstrate. And then he tell me, "Maybe you doing something wrong, eh."

I tell 'em, "Eh, you talking to somebody who *wen* teach you how to drive, you." I tell to the supervisor, "You tell me, who *wen* teach you how to operate this kind [of] truck? Not me? And you telling me I doing it wrong? I demonstrate to you. The pamphlet said thirteen speed. So I demonstrate to you from one go up all the way up to thirteen. But I come down, down, down. When I come to the fifth one, the thing don't respond. So what kind of excuse I going give? Cannot be me wrong."

Boy, they argue with me. After that, all the more I come fed up, eh. I couldn't take it. Because they don't accept that there was a human error on the part of the mechanic, you know, that they gotta take 'em apart and put 'em back, eh. Well, that's one of the reasons I wanted to get out from the job and retire as fast as I can already. I no like get anything to do [with the company] because make me mad, eh. And I no like that happen when I get into argument with somebody. They no believe me.

Even the police, the sergeant. He had to go Big Island to learn how to operate *da kine* truck, big truck, in order to become a [driving test] examiner. Because the early days no more police examiner. Our supervisor is the examiner. So later, had to be policeman, officer to be examiner. He himself telling me I doing it wrong. But he never think that *da kine* that he had practice on in Big Island, they had to go spend some time over there, about two weeks or three weeks Big Island. Somebody over there teach them how to operate the trucks. Just happen the truck that they *wen* learn on, different type of transmission. So he expect me to teach my trainees the way he had learn. But different kind [of] transmission so altogether different.

And he went with one of the Hawaiian guys, one of the truck driver trainers like myself. And he wanted to see if he could do it on *da kine* truck we have here. He no could do it. When the regular driver that he went with look at the big pamphlet he [the policeman] put down in between them. He [the regular driver] look at 'em, oh, different kind [of] transmission. And he [the policeman] couldn't demonstrate the way he was telling me supposed to be done. No way could. The [regular driver] guy—when they came back the next day he told me, "Eh, the guy he talk like that, but he couldn't do it because different kind [of] transmission. I saw his pamphlet." And until today, the guy [policeman] never did apologize to me.

That individual, two time, I figure he did wrong at that time to me and he never apologize. Another time, at the police station, my youngest son was in the air force, yeah, and. . . . This happened up the Mainland, somebody stole his wallet. He taking a shower and somebody pick the. . . . The wallet was in the pocket, eh, shorts. He go with the shorts take a shower. But the wallet was sticking out I think. Somebody pick 'em so he lost his license and he wanted one, how you call it, one copy. And he told me go to the police station because get his record. I believe. That's where he took his license here on Lāna'i. I went over there, the guy was on duty, this same guy.

He said, "No more." He pull out the file. He go through the thing fast, eh. So he miss 'em, because he wasn't all out to find my son's record. Two times he tell me, "No more, Mr. Agliam. I no see your son's *da kine* [license]."

And the second time he tell me that, I raise my voice, "Where shall I go then? Cannot be I go Maui, because he took his license here, gotta be here. He not going go Maui go take license there."

And when I talk loud, the lieutenant, which was this guy by the name of Teshima, the last name Teshima, he knew that I was classmate with his uncle at Waihe'e School. So I had some kind of connection there, with the top officer here. The guy, the lieutenant, walk in he tell, "What happened Mr. Agliam?"

"Oh, your sergeant said my son's record no more here. He took driving license here, somebody had steal his wallet so naturally he lost his license, too."

Then he tell the guy, "Step aside." The lieutenant go there and slowly, finally he found 'em. "Pah." Hard, boy, he whip 'em on the counter. He look at the guy, "What do you call that?"

See the guy, shame, eh. He blush, eh. Shee, I look at the guy, the one said, "No more." He no can talk. From that time on when he talk to me, he call me, "Mr. Agliam." Before that, no such thing. He just call me "Agliam," and it didn't matter to me. Well, at least that taught him a lesson, you know, you no can just push anybody the way you think you can. But he didn't know that I had some sort of a inside connection.

JS: Well, it sounds like you had a very interesting and full life. And I want to thank you for sharing all of this with us.

END OF INTERVIEW

AN ERA OF CHANGE

Oral Histories of Civilians in World War II Hawai'i

Volume I

**Center for Oral History
Social Science Research Institute
University of Hawai'i at Mānoa**

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